

Central Conference
of
American Rabbis

YEARBOOK
VOLUME XXXII
CAPE MAY, N. J.
1922

David Rosenbaum

David Rosenbaum



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MEMORIAL TRIBUTE
- TO -
Doctor Gotthard Deutsch
BY THE
CENTRAL CONFERENCE OF AMERICAN RABBIS

"A Prince and a great man
has this day fallen in Israel"



IN THE DEATH OF DR. GOTTHARD DEUTSCH, THE CENTRAL CONFERENCE OF AMERICAN RABBIS IN COMMON WITH ALL JEWRY, MOURNS THE PASSING OF ONE OF ITS TRULY GREAT LEADERS. AN ERUDITE SCHOLAR, A FACILE AND PERSUADE WRITER, A CONSCIENTIOUS AND BELOVED TEACHER, A LOYAL AND DEVOTED FRIEND, HE LEAVES BEHIND THE HERITAGE OF "A GOOD NAME WHICH IS MORE TO BE DESIRED THAN PRECIOUS OIL." AS A TEACHER OF TEACHERS THROUGH A QUARTER OF A CENTURY, DR. DEUTSCH HAS TRAINED DISCIPLES WHO WILL CARRY FORWARD HIS WORK AND HIS MESSAGE. AS A WRITER OF BOOKS AND A CONTRIBUTOR TO THE PRESS, HE HAS DONE MUCH TO STIMULATE IN THE MULTITUDES AN INTEREST IN ALL MATTERS OF JEWISH CONCERN. IN THE WORLD OF JEWISH SCHOLARSHIP, HIS WILL ALWAYS BE AN HONORED PLACE. BUT MOST OF ALL HE WILL BE REMEMBERED FOR THAT FINE PERSONALITY THAT WON FOR HIM THE WHOLE-HEARTED LOVE AND ESTEEM OF HIS COLLEAGUES AND HIS PUPILS. GENEROUS IN THOUGHT AND ACT TO THE POINT OF SELF-FORGETFULNESS, HE WAS THE DEVOTED FRIEND OF THE POOR, AND PARTICULARLY OF THOSE SCHOLARS, THE PURSUIT OF WHOSE STUDIES WAS HINDERED BECAUSE OF THEIR POVERTY. A MAN HE WAS OF GREAT MIND AND OF GREAT HEART. HIS COLLEAGUES OF THE CENTRAL CONFERENCE OF AMERICAN RABBIS RESPECTED HIM AND LOVED HIM WHILE HE LIVED, AND NOW THAT HE HAS BEEN TRANSLATED TO THE YESHIBAH SHEL MAALAH, THEY WILL CHERISH HIS MEMORY WHICH WILL NEVER CEASE TO BE TO THEM A SOURCE OF HIGH INSPIRATION.

THE MEMBERS OF THE CONFERENCE TAKE THIS OCCASION TO EXTEND TO THE FAITHFUL WIFE AND THE BELOVED CHILDREN OF DR. DEUTSCH, THE ASSURANCE OF THEIR DEEP AND HEARTFELT SYMPATHY. MAY GOD GIVE THEM STRENGTH IN THIS HOUR OF THEIR TRIAL. TO THE GOVERNING BOARD, THE FACULTY AND THE STUDENTS OF THE HEBREW UNION COLLEGE, THEY EXPRESS THEIR SORROW AND EXTEND THEIR CONDOLENCE. WITH THOSE MOST NEARLY AFFLICTED, ALL AMERICAN ISRAEL MOURNS, BUT ESPECIALLY THE MEMBERS OF THIS CENTRAL CONFERENCE OF AMERICAN RABBIS, AMONG WHOM GOTTHARD DEUTSCH WAS ALWAYS AN OUTSTANDING FIGURE.

Edward N. Calisch
Pres.

Louis Mann
Israel Bettan
Leon Franklin
COMMITTEE

CENTRAL CONFERENCE OF AMERICAN RABBIS

THIRTY-THIRD ANNUAL CONVENTION

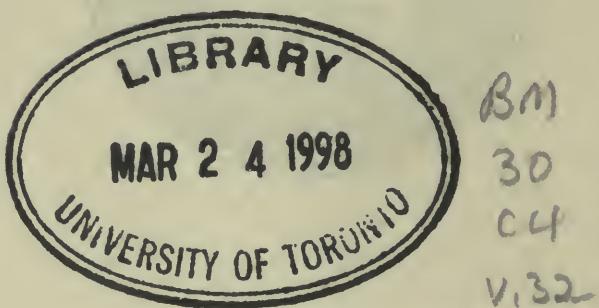
JUNE TWENTY-EIGHTH TO JULY SECOND
NINETEEN HUNDRED AND TWENTY-TWO
CAPE MAY, N. J.



VOLUME XXXII

EDITED BY RABBI ISAAC E. MARCUSON

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CENTRAL CONFERENCE OF
AMERICAN RABBIS



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Wise, Jonah B.

1921-1923

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Levy, Felix A.

Schulman, Samuel
Stern, Nathan

1921-1924

Bettan, Israel
Franklin, Leo M.

Rauch, Joseph
Rosenau, William

OFFICERS

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EXECUTIVE BOARD

1922-1923

Lauterbach, Jacob Z.
Levy, Felix A.

Schulman, Samuel
Stern, Nathan

1922-1924

Bettan, Israel
Franklin, Leo M.

Rauch, Joseph
Rosenau, William

1022-1025

Cohen, Henry
Cohen, Samuel S.

COMMISSIONS AND COMMITTEES, 1922-1923

CONFERENCE REPRESENTATIVES
UPON JOINT COMMISSIONS WITH THE
UNION OF AMERICAN HEBREW CONGREGATIONS*Board of Editors of Religious Literature*

SCHULMAN, SAMUEL, <i>Chairman</i>	MARX, DAVID
ENELOW, HYMAN G.	RAUCH, JOSEPH
GROSSMAN, RUDOLPH	SLONIMSKY, HENRY
HELLER, MAX	

Special Commission on Synagog Pension Fund

STOLZ, JOSEPH, <i>Chairman</i>	HIRSCHBERG, ABRAM
FINESCHRIBER, WILLIAM H.	NEWFIELD, MORRIS
GOLDENSON, SAMUEL H.	WITT, LOUIS

Commission on Tracts

GOLDENSON, SAMUEL H., <i>Chairman</i>	LEVY, FELIX A.
FEUERLICHT, MORRIS M.	MOSES, ISAAC S.
HIRSHBERG, SAMUEL	STERN, NATHAN

Advisory Board of the Hebrew Union College

GOLDENSON, SAMUEL H.	HIRSCHBERG, ABRAM
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STANDING COMMITTEES

Arbitration

Cohen, Henry <i>Chairman</i>	Heller, Max
Berkowitz, Henry	Koch, Samuel
Fineshriber, William H.	Levi, Harry
Hecht, Sigmund	Mendes, F. DeSola

Church and State

Lefkowitz, David, <i>Chairman</i>	
Feuerlicht, Morris M.	Levi, Charles S.
Kaplan, Jacob H.	Rauch, Joseph
Alabama—Newfield, Morris	Colorado—Friedman, Wm. S.
Arkansas—Rhine, A. B.	Connecticut—Mann, Louis L.
California—Meyer, Martin A.	Delaware—Stern, Richard M.

Dist. of Columbia—Simon, Abram	New Jersey—Foster, Solomon
Florida—Kaplan, Israel L.	New Mexico—Bergman, Moise
Georgia—Marx, David	New York—Ranson, Marius
Illinois—Hirschberg, Abram	North Carolina—Mayerberg, J. L.
Indiana—Feuerlicht, Morris M.	Ohio—Kaplan, Jacob H.
Iowa—Mannheimer, Eugene	Oklahoma—Blatt, Joseph
Kansas—Mayer, Harry H.	Oregon—Wise, Jonah B.
Kentucky—Rauch, Joseph	Pennsylvania—Ettelson, Harry W.
Louisiana—Leipziger, Emil W.	Rhode Island—Gup, Samuel M.
Maryland—Bernstein, Louis	South Carolina—Raisin, Jacob S.
Massachusetts—Levi, Harry	Tennessee—Fineshriber, William H.
Michigan—Franklin, Leo M.	Texas—Barnston, Henry H.
Minnesota—Meyerovitz, Jacob I.	Vermont—Anspacher, Abram
Mississippi—Kory, Sol	Virginia—Mendoza, Louis
Missouri—Harrison, Leon	Washington—Koch, Samuel
Montana—Levin, J. K.	West Virginia—Rosenbaum, David
Nebraska—Singer, Jacob	Wisconsin—Levi, Charles S.
New Hampshire—Anspacher, Abram	Canada—Merritt, Max J.

Contemporaneous History

Cohon, Samuel S., <i>Chairman</i>	Linfield, Harry S.
Brickner, Barnet R.	Mann, Jacob
Heller, Max	

Curators of Archives

Englander, Henry, <i>Chairman</i>	Morgenstern, Julian
Lauterbach, Jacob Z.	

Co-operation with National Organizations

Calisch, Edward N., <i>Chairman</i>	Lefkowitz, David
Franklin, Leo M.	Philipson, David
Grossman, Louis	Rosenau, William
Heller, Max	Schulman, Samuel
Kohler, Kaufman	Silverman, Joseph
Krauskopf, Joseph	Stolz, Joseph

Federation of Religious Schools

Grossman, R., <i>Chairman</i>	Roseman, William
Fineshriber, William H.	Slonimsky, H.
Franklin, Leo M.	Wolsey, Louis
Mann, Louis L.	

Finance

Wolf, Horace J., <i>Chairman</i>	Rauch, Joseph
Marcuson, Isaac E.	

Investments

Wolsey, Louis, *Chairman* Stern, Nathan
 Simon, Abram

Liturgical Literature

Philipson, David, <i>Chairman</i>	Goldenson, Samuel H.
Marcuson, Isaac E., <i>Secretary</i>	Kohler, Kaufman
Bettan, Israel	Levy, Clifton H.
Calisch, Edward N.	Morgenstern, Julian
Enelow, Hyman G.	Rosenau, William
Ettelson, Harry W.	Schulman, Samuel
Freehof, Solomon B.	Stoltz, Joseph

Publications

Marcuson, Isaac E., <i>Chairman</i>	Levy, Clifton Harby
Cerrick, Max C.	Morgenstern, Julian
Elzas, Barnett A.	

Relief Fund

Stoltz, Joseph, <i>Chairman</i>	Newfield, Morris
Brill, Abram	Schanfarber, Tobias
Hirschberg, Abram	

Religious Work in Universities

Franklin, Leo M., <i>Chairman</i>	Magnin, Edgar F.
Feldman, Abraham J.	Mann, Louis L.
Fram, Leon	Singer, Jacob
Friedman, Benjamin	Stern, Richard M.
Haas, Louis J.	Tarshish, Jacob
Levy, Felix A.	Wolfenson, Louis B.

Responsa

Kohler, K., <i>Honorary Chairman</i>	Freehof, Sol B.
Lauterbach, J. Z., <i>Chairman</i>	Landsberg, Max
Bettan, Israel	Rappaport, Julius

Revision of Haggadah

Cohon, Samuel S., <i>Chairman</i>	Levi, Gerson B.
Freehof, Sol B.	Rosenau, William
Levi, Charles S.	Schwartz, Samuel

Book of Prayers and Meditations

Freehof, Sol B., <i>Chairman</i>	Lazaron, Morris S.
Berkowitz, Henry	Levi, Harry
Bettan, Israel	Levy, Felix A.
Cronbach, Abraham	Rauch, Joseph
Heller, James G.	Simon, Abram

Social Justice

Wolf, Horace J., <i>Chairman</i>	Mann, Louis L.
Coffee, Rudolph I.	Schulman, Samuel
Cronbach, Abraham	Stern, Richard M.
Frisch, Ephraim	Stern, Nathan

Solicitation of Funds

Lazaron, Morris S., <i>Chairman</i>	Feuerlicht, Morris M.
Alexander, David	Tedesche, Sidney S.

Summer School

Englander, Henry, <i>Chairman</i>	Silver, Maxwell
Mischkind, Louis A.	Simon, Abram
Newfield, Morris	

Survey of Jewish Religious Conditions

Zielonka, Martin, <i>Chairman</i>	Fineshriber, William H.
Coffee, Rudolph I.	Macht, Wolfe,
Cohn, Frederick	

Synagog Music

Singer, Jacob, <i>Chairman</i>	Holzberg, Abraham
Berkowitz, Henry J.	Mayer, Harry H.
Ettelson, Harry W.	Stern, Nathan
Heller, James G.	Wolsey, Louis

Systematic Jewish Theology

Schulman, Samuel, <i>Chairman</i>	Krauskopf, Joseph
Heller, Max	Neumark, David
Kohler, Kaufman	Slonimsky, Henry

Manual for Conversion Ceremony—Special Committee

Ettelson, Harry W., <i>Chairman</i>	Rosenau, William
Berkowitz, Henry	

Falashas

Frisch, Ephraim, <i>Chairman</i>	Lauterbach, Jacob Z.
Cohon, Samuel S.	Lazaron, Morris S.
Feldman, Abraham J.	Lefkowitz, David
Foster, Solomon	Meyer, Martin A.
Heller, James G.	Rauch, Joseph
Heller, Max	Rosenau, William
Hirschberg, Abram	Wise, Jonah B.
Krass, Nathan	

TEMPORARY COMMITTEES OF THE
CAPE MAY CONVENTION*President's Message*

Franklin, Leo M., <i>Chairman</i>	Morgenstern, Julian
Berkowitz, Henry	Rosenau, William
Cohen, Henry	Salzman, Marcus
Heller, Max	Stern, Richard M.
Hirshberg, Samuel	Stolz, Joseph
Lauterbach, Jacob Z.	Wolsey, Louis
Levi, Charles S.	

Resolutions

Rauch, Joseph, <i>Chairman</i>	Marcuson, Isaac E.
Ettelson, Harry W.	Stern, Nathan
Lovitch, Meyer	Zielonka, Martin

Nominations

Englander, Henry, <i>Chairman</i>	Harris, Samuel J.
Bettan, Israel	Hirschberg, Abram
Cohon, Samuel S.	Mayerberg, Samuel S.
Frisch, Ephraim	

Publicity

Fox, G. George, <i>Chairman</i>	Goldberg, David
	Schwartz, Jacob D.

PROGRAM

WEDNESDAY MORNING, JUNE 28

Opening Prayer—Samuel Hirshberg

Address of Welcome—Nathan Stern

Roll Call

Reports:

President—Edward N. Calisch

Recording Secretary—Isaac E. Marcuson

Corresponding Secretary—Felix A. Levy

Treasurer—Louis Wolsey

Solicitation Committee—Louis Wolsey

Publications Committee—Isaac E. Marcuson

Investment Committee—Louis Wolsey

Church and State—David Lefkowitz

Revision of the Union Prayer Book—David Philipson

Revision of the Union Haggadah—Samuel S. Cohon

Co-operation with National Organizations—Edward N. Calisch

Book of Meditations and Prayers—Solomon B. Freehof

Curators of Archives—Henry Englander

WEDNESDAY AFTERNOON

Round Table:

Practical Problems of the Ministry—David Lefkowitz

Paper—Music of the Synagog—Henry Gideon

WEDNESDAY EVENING

Prayer—Henry Berkowitz

President's Message—Edward N. Calisch

Memorial Resolutions:

Gotthard Deutsch—Henry Englander

Samuel N. Deinard—Frederick Cohn

Abraham Blum—Benjamin A. Tintner

Isidore Lewinthal—Isaac E. Marcuson

Kaddish

Benediction—David Alexander

THURSDAY, JUNE 29

Opening Prayer—Marcus Salzman
Action on Amendment to Constitution
Discussion: Shall Women be Ordained as Rabbis

THURSDAY EVENING

Address—The Training of the Modern Rabbi—Julian Morgenstern
Paper—Spiritual Activities Since 1914—James G. Heller

FRIDAY MORNING, JUNE 30

Opening Prayer—Abraham Feinstein
Reports:
Synagog Music—Jacob Singer
Religious Education—Rudolph Grossman

FRIDAY AFTERNOON

Paper—Visual Aids to Religious School Instruction—Abraham J. Feldman
Report:
Social Justice Commission—Horace J. Wolf

FRIDAY EVENING

Opening Prayer—Eugene Mannheimer
Service for the Eve of Sabbath—Israel L. Kaplan
Conference Lecture—Henry Cohen
Adoration and Kaddish—Louis J. Haas
Benediction—Martin Zielonka

SATURDAY MORNING, JULY 1

Opening Prayer—Jacob Singer
Morning Service for the Sabbath—Frederick I. Rypins
Reading from Torah—Israel Bettan
Conference Sermon—Jacob H. Kaplan
Adoration and Kaddish—Sol L. Kory
Benediction—Ephraim Frisch

SATURDAY AFTERNOON

Paper—Bernhard Felsenthal, An Appreciation—Joseph Stolz
Paper—Mobilizing the Laymen—Meyer Jacobstein

SUNDAY MORNING, JULY 2

Reports:

Contemporaneous History—Samuel S. Cohon
Religious Work in Universities—Leo M. Franklin
Relief and Synagog Pension Funds—Joseph Stolz
Committee on Resolutions—Joseph Rauch
Committee on President's Message—Leo M. Franklin
Committee on Nominations—Henry Englander

Election of Officers

Benediction—Julian Morgenstern

Adjournment

PROCEEDINGS

The Thirty-third Annual Convention of the Central Conference of American Rabbis was held at Cape May, N. J., June 28th to July 2nd, 1922.

The sessions were held in the Cape May High School Auditorium. The opening session was called to order on Wednesday morning, June 28th, at 10 o'clock, with the President, Rabbi Edward N. Calisch, in the Chair. The opening prayer was delivered by Rabbi Samuel Hirshberg. An address of welcome in behalf of the Executive Board was delivered by Rabbi Nathan Stern, in the absence of the Vice-President. Mayor Melvin, of Cape May, greeted the Conference, and his greetings were responded to by Rabbi William Rosenau in the name of the Conference.

To the Roll Call, the following 112 members answered present during the course of the convention:

List of Members Present

Abrams, Samuel Joshua	Englander, Henry
Alexander, David	Ettelson, Harry W.
Anspacher, Abraham S.	Feinstein, Abraham
Baron, Joseph L.	Feldman, Abraham J.
Berkowitz, Henry	Feuerlicht, Morris M.
Berkowitz, Henry J.	Fineshriber, William H.
Bettan, Israel	Fineberg, Solomon
Brickner, Barnet R.	Fink, Joseph L.
Calisch, Edward N.	Fischer, Henry M.
Cohen, Henry	Foster, Solomon
Cohn, Frederick	Fox, G. George
Cohon, Samuel S.	Fram, Leon
Davidson, David	Frank, Julius
Ellis, Milton	Franklin, Leo M.

Freehof, Solomon B.	Merfeld, Harry A.
Friedman, William S.	Merritt, Max J.
Frisch, Ephraim	Meyerovitz, Jacob I.
Goldberg, David	Miller, Julian H.
Grossman, Rudolph	Mischkind, Louis A.
Gup, Samuel M.	Montaz, Arthur S.
Haas, Louis J.	Morgenstern, Julian
Harris, Samuel J.	Newfield, Morris
Hausmann, Gustav	Pollak, Jacob B.
Heller, Bernard	Raisin, Jacob S.
Heller, James G.	Raisin, Max
Heller, Maxmillian	Ranson, Marius
Hirschberg, Abram	Rauch, Joseph
Hirshberg, Samuel	Reichert, Irving F.
Holzberg, Abraham	Rhine, Abraham B.
Iola, Hyman	Rosenau, William
Isserman, Ferdinand M.	Rosenberg, Adolph
Jacobson, Moses P.	Rypins, Frederick I.
Joseph, Theodore	Salzman, Marcus
Kaplan, Jacob H.	Sanders, Ira E.
Kaplan, Israel L.	Sarasohn, Israel J.
Kaplan, Samuel S.	Schwartz, William
Kory, Sol L.	Schwarz, Jacob D.
Landman, Isaac	Segel, Alexander D.
Landman, Solomon	Sessler, Morris
Lauterbach, Jacob Z.	Silver, Abba Hillel
Lazaron, Morris S.	Singer, Jacob
Lefkowitz, David	Slonimsky, Henry
Leipziger, Emil W.	Solomon, George
Levi, Charles S.	Starrels, Elihu
Levinger, Lee J.	Stern, Bernhard J.
Linfield, Harry S.	Stern, Nathan
Lovitch, Meyer	Stern, Richard M.
Luchs, Alvin S.	Stoltz, Joseph
Macht, Wolfe	Weiss, Harry
Mannheimer, Eugene	Wessel, Harvey E.
Mann, Jacob	Witt, Louis
Marcus, Jacob R.	Wolf, Horace J.
Marcuson, Isaac E.	Wolsey, Louis
Mark, Julius	Youngerman, Morris
Mayerberg, Samuel S.	Zepin, George
Mendelsohn, Samuel Felix	Zielonka, Martin

Messages of greeting were read from Rabbis Henry Barnston, Montague N. A. Cohen, Rudolph I. Coffee, Samuel H.

Goldenson, Louis Grossman, Nathan Krass, Louis L. Mann, David Marx, Max Reichler, David Rosenbaum, Charles A. Rubenstein, Abram Simon and Aaron L. Weinstein, and from the President of the New York State Federation of Temple Sisterhoods.

Rabbi Edward N. Calisch read the annual report of the President.

REPORT OF THE PRESIDENT

To the Central Conference of American Rabbis,

GENTLEMEN: During the fifteen months covered by this report there have been five meetings of the Executive Board. The first was held in Washington, D. C., April 17, 1921; the second in Buffalo, N. Y., May 21, 1921; the third in Cincinnati, November 1 and 2, 1921; the fourth, an extra session, in Pittsburgh, Pa., January 31, 1922, and the fifth in Cape May, N. J., June 26 and 27, 1922. At these meetings the business of the Conference was carried on and such matters as were referred to it by the Conference attended to, as will be told in the report of the Recording Secretary. Of the recommendations referred to the Executive Board to be carried out by the President, I report that the letters of congratulation to the Hon. Simon Wolf, of Washington, and of sympathy to the family of the late Cardinal Gibbons have been sent by your President and acknowledged by those interested. The recommendation of a letter of congratulation to be sent to the State of Lithuania, as contained in the resolution introduced by Rabbis L. Baron and I. Bettan, (Yearbook XXX, page 85) and referred to the Executive Board was not sent because it was learned upon inquiry that the State of Lithuania had not fulfilled its promises in a way as to justify such a letter. The resolutions in memory of Dr. Deutsch, ordered by the Executive Board, have been sent, properly engrossed and framed, to Mrs. Deutsch and acknowledgment received.

During the intervals between the meetings of the Executive Board there were certain matters brought to the attention of the President, some of which he acted upon on his own initiative, and others he referred to the members of the Board both by mail and at the meetings. On June 21st a telegram was addressed to the President of the Conference from a committee in Denver in behalf of the Jewish families that had suffered during the great flood that devastated the city of Pueblo, Colo., and requesting the assistance of the Conference in raising funds for their relief. I sent an appeal to all the Jewish newspapers in the country in behalf of the Pueblo sufferers in the name of the Conference, and I am glad to say that this appeal was effective as quite a considerable sum was realized in direct answer to the appeal of the Conference.

I addressed a number of circular letters to the members of the Conference as well as some additional ones to the members of the Board regarding certain matters that arose, such as the Conference on the Limitation of Armaments, Sacramental Wine, Co-operation with the Palestine Development Council, etc., which are referred to in detail in the President's message. I also had a letter sent to the presidents and secretaries of the congregations, to which the members of the Conference minister, asking them to provide for the expenses of their rabbis in attendance at the convention of the Conference. It is a pleasure to report that this letter was effective and that quite a few congregations, in addition to those who have already done so, are providing this year for the attendance of their rabbis at the convention. I suggest that at the convention the Secretary secure a list of those congregations who are providing for these expenses and put this list on record.

The incident regarding the purchase of the Ms. of Dr. J. Bloch, of Vienna, and the compensation therefor is closed. The sum of about \$1,100. was sent to Dr. Bloch. He appeared to be dissatisfied and by order of the Executive Board he was informed that this was the full amount that could be raised, and that if he was disposed not to accept it his Ms. would be returned to him. The \$1,000, ordered by the last Conference to be sent to the aid of the Rabbinerverband of the city of Vienna, has been sent and receipt thereof acknowledged. It is a most unhappy situation that confronts our colleagues in the Austrian capital and their condition is still one of great distress.

On June 8th at the request of the Commission on Social Justice, with whose members I conferred in New York, I authorized the Commission on Social Justice to join with the Federal Council of the Churches of Christ in America and the National Catholic Welfare Council in a statement to be presented to President Harding concerning the coal situation, and further authorized the Chairman of the Commission to represent the Conference at the presentation in Washington. This was done on June 19th and was a very effective incident, uniting our Conference with the two great bodies representing the Protestants and Catholics of the country in a common effort toward the bettering of conditions and the welfare of our country.

I also authorized Rabbi Louis L. Mann to represent the Conference at a meeting of the National Education Association in Boston on July 3rd, where he presented a paper in a symposium on "The Contribution of Religion to Democracy." It affords me pleasure to say that Rabbi Mann's presentation was not only creditable to the Conference, but that his paper was received with a great ovation.

The Hochschule fuer die Wissenschaft des Judenthums in Berlin celebrated the Jubilee Anniversary of its birth on May 1, 1922. In the name of the Conference I sent them a letter of congratulation and felicitation, containing also a promise of a material token as an evidence of the appreciation of the American Rabbinate for the work which the Hochschule

has accomplished in behalf of Jewish scholarship throughout the world. In one of the circular letters to the members I asked for contributions for this purpose. Quite a few have responded with contributions which it is expected will be greatly added to during the convention. I have received a cordial acknowledgment of my letter from the Hochschule.

LETTER TO THE HOCHSCHULE

April 17, 1922.

To Dr. N. M. Nathan and the Faculty of the Hochschule fuer die Wissenschaft des Judenthums Berlin,

HONORED COLLEAGUES: The Central Conference of American Rabbis rejoices in the advent of the Jubilee anniversary of the Hochschule fuer die Wissenschaft des Judenthums. The members of the Conference are aware of the noble work that the Hochschule has done for Judaism at large, and especially do we feel that liberal Judaism in America owes much, very much, to the activities and influence of the Hochschule. Pupils of the Hochschule are among our most brilliant members. They not only reflect credit upon the source of their training, they are also a source of pride to Judaism.

This is to be expected when one reflects upon the origin and conduct of the Hochschule. With such able figures as Geiger and Philippson, "standing sponsor at the cradle of its birth", it has consistently followed the course of profound scholarship together with academic freedom and tolerance of all genuine and serious thought. Its professors all, from Geiger to Elbogen, are among the stars in the firmament of Jewish learning. Its students, drawn from the continents of Europe and America, represent not only a wide geographical divergence, but also an almost no less wide divergence of thought and belief. The influence of the Hochschule upon this widely scattered and thought-differing body of scholars throughout these many years has been of supreme importance, and therein its service to Judaism incalculably great.

Not merely the spoken word, eagerly drunk in by inquiring minds, but also the printed page of learned volumes, the ripe fruit of the soil of the Hochschule's garden, have made clear the beauty and power of Jewish ethics, Jewish doctrine, Jewish science and Jewish philosophy. It were perhaps invidious to mention individual names of men or books, but of them all it can be truly said that having put "the study of the Torah before all things", they are "the wise that shall shine as the brightness of the firmament, and they, that turn many to righteousness, as the stars forever and forever."

The members of the Central Conference of American Rabbis rejoice with you on this anniversary and send you their earnest, heartfelt and brotherly felicitations. They will send greetings in substantial manner later on, as explained in note.

They earnestly pray that the Hochschule may continue to go from strength to strength, that its influence and usefulness may increase with the increase of years, and that to its faculty and students there may be granted in the grace of our God, length of years, happiness of heart and power of noble action.

In behalf of the C. C. A. R., I have the honor to be,

Sincerely and fraternally yours,

EDWARD N. CALISCH,
President.

NOTE.—The Conference desires to send a substantial token of its brotherly interest and feeling. But as the members are scattered over thousands of miles of territory, and it has been our experience that collections by mail are unsatisfactory and disappointing, I have, with the advice of my Executive Board, deferred sending you this material token. I have asked for contributions by mail; but I intend at the meeting of the Conference, which takes place June 28th-July 2nd, to make personal appeal and collection, which is always more productive of results. You shall hear from us after July 2nd in a way that will please you.

I received under date of March 20, 1922, a letter from Dr. Charles S. MacFarland, General Secretary of the Federal Council of Churches of Christ in America, in which he asked me for an explanation regarding the "Kol Nidre Prayer for Yom Kippur", saying that the Federal Council has received communications from persons declaring that they had received injury through false testimony which they believed would otherwise not have been given if it had not been for this alleged dispensation. I replied to his letter giving an explanation of the "Kol Nidre Prayer" and assuring him that any one who would take advantage of that Prayer as an excuse for perjury or false testimony was simply an unscrupulous rascal who was borrowing the livery of heaven to cover the deeds of the devil, and that there was no warrant or authority of any kind, either in the prayer itself, or in the traditional acceptance and interpretation of the prayer, that permitted it. He replied saying that he was fully satisfied with the explanation, and in his reply he had this significant and suggestive paragraph:

"The difficulty about such matters as this is that whenever any Anti-Jewish propaganda comes up something of this kind appears with it, and of course I cannot help wishing that these misleading things could be eliminated."

Under date of March 16, 1922, I received a letter from Rabbi Israel Mattuck, of London, asking permission to incorporate some of the prayers of the Union Prayer Book into a new edition of the Prayer Book for the high holy days, which was being prepared for his congregation, giving full

credit to the Prayer Book of the Conference. With the advice and consent of the Chairman of the Publications Committee I gave Rabbi Mattuck the desired permission. In his reply Rabbi Mattuck wrote:

"I know that my Committee will join with me in expressing to you and to the Conference our warmest thanks. To me personally it will, of course, be a source of satisfaction to have in our Prayer Book some of the prayers that I have been accustomed to for some years. I wish it were possible to use the same book."

Significantly he adds:

"Our congregation is growing steadily and signs are not wanting that the community in general has this feeling of the influence of liberal Judaism."

During the year your President has represented the Conference at a number of congregational functions and at the meetings of various organizations. He has attempted at all times to place the Conference in a worthy light and to maintain the traditions of efficiency, of loyalty and of devotion which have characterized his predecessors.

All of which is respectfully submitted.

EDWARD N. CALISCH,
President.

The report was received with thanks, and upon motion, was ordered printed in the Yearbook.

The report of the Recording Secretary was read by Rabbi Isaac E. Marcuson.

REPORT OF THE RECORDING SECRETARY

To the Central Conference of American Rabbis,

GENTLEMEN: Your Recording Secretary begs leave to submit the following actions of the Executive Board on the various matters brought before it and for which it asks your approval.

Five meetings of the Executive Board have been held since the last session of the Conference, namely, Washington, D. C., April 17, 1921; Buffalo, N. Y., May 21, 1921; Cincinnati, O., November 1 and 2, 1921; Pittsburgh, Pa., January 31, 1922; Cape May, N. J., June 26-27, 1922.

The President announced that Rabbi Wolf who had been elected Corresponding Secretary would be absent for a few months and it was moved

and carried that the Recording Secretary be authorized to act as Corresponding Secretary during the absence of Rabbi Wolf.

It was moved and adopted that the action of the Conference in regard to the use of fermented wine for sacramental purposes be printed in quantities and several copies be sent to each member of the Conference with the request that they endeavor to have same inserted in local papers and give the matter all the publicity possible. Copies were also sent to all the Jewish papers for publication.

It was moved and adopted that the action of the previous Executive Board directing that all insurance policies of the Publications Committee shall be kept by the Treasurer, be reconsidered, and it was resolved that the Chairman of the Publications Committee have charge of these policies.

It was moved and adopted that it shall be the general policy of the Conference to credit all interest to the Relief Fund but in case of emergency the Treasurer may use not more than one-half of the interest for general expenses.

It was moved and adopted that the text of the revised Haggadah which was submitted by the Committee on Revision of Haggadah shall be sent to all the members of the Conference without the Hebrew text, but if possible, a cheap Hebrew text of the Haggadah shall be included with notation showing what parts will be used in the new book.

It was moved and adopted that 2,500 copies of the paper read at the last Conference by Rabbi Lauterbach shall be reprinted in pamphlet form and sent to the clergy, libraries, press, etc.

Rabbi Simon was appointed to act as a delegate for the Conference and arrange for the decoration of the grave of Sir Moses Ezekiel on Decoration Day.

Rabbi Philipson was appointed to act as a committee of one to take up with the officers of the Union of American Hebrew Congregations the resolution passed at the last Conference that a suitable picture of Isaac M. Wise should be provided to be hung in the National Gallery in Washington.

It was moved and adopted that a letter be sent to every Congregation urging them to pay their rabbi's expenses to the Conference. It was likewise requested that the Board of Governors of the Hebrew Union College be communicated with calling its attention to the benefit accruing to the Conference by the attendance of the professors of the Hebrew Union College and asking that they make it possible for them to attend.

The matter of the high cost of the new Bible published by the Jewish Publication Society with the assistance of the Conference, was brought to the attention of the Executive Board and the President was authorized to take up the matter with the President of the Jewish Publication Society and ascertain whether some reduction in price could not be made. After correspondence with Mr. Miller, President of the Jewish Publication Society, a committee was appointed to confer with him, and Rabbis Goldenson and

Marcuson called on Mr. Miller and secured from him the promise that the price would be reduced to \$1.00 a copy, or less, if it be found practicable.

A letter was read from Dr. Joseph S. Bloch asking that he be paid the remainder of the \$1,500.00 which he stated he was promised for certain manuscripts in his possession. It was moved that Dr. Bloch be notified that no specified sum had ever been promised; that the Conference had merely promised to try to raise money from among the members and that he had been sent all the money which the Conference had been able to collect in this way; should he not be satisfied with the amount received, the Conference stands ready to return to him his manuscripts upon return of the money sent.

A letter was read from the Family Altar League asking the co-operation of the Conference in endeavoring to bring back the habit of family prayer. The President was instructed to answer the letter and express the sympathy of the Conference in the work of the League.

A letter from Mr. Isaac Weinstein on the subject of gambling among Jews was read and ordered filed.

A letter asking for the appointment of Rabbi Rudolph Grossman to represent the Conference at the National Educational Convocation was read and the appointment was authorized.

A letter from Mrs. Abram Simon, chairman of the Committee on Dormitory of the National Federation of Temple Sisterhoods, asking for the co-operation of the Conference in this enterprise was read, and the President was authorized to circularize the members and urge their co-operation.

It was moved and adopted that hereafter a list of all applications for membership shall be sent to the members of the Conference one month before being balloted upon so that any member objecting to the election of any applicant may have time to communicate with the Executive Board.

It was moved and adopted that the Chairman of the Publications Committee be authorized to have reprints made of the Week Day Service from the Union Prayer Book for the use of Congregation Berith Kodosh, of Rochester, N. Y., with the understanding that as soon as possible the whole Union Prayer Book would be introduced. It was definitely agreed that permission to make these reprints was given only on account of special conditions existing and was not to be considered a precedent for other similar requests.

Permission was given to Rabbi Joseph Krauskopf to reprint in his forthcoming hymnal certain hymns from the Union Hymnal.

The President read correspondence which he had had with Dr. Elias Solomon in regard to co-operation between the various organizations in the matter of using fermented wine for Passover wherein it was agreed that the presidents of the various organizations should meet at any early date to decide, if possible, upon some concerted action.

A committee consisting of Rabbis Mann, Franklin, and Bettan was appointed to draw up suitable resolutions of appreciation of Dr. Gotthardt

Deutsch's services to Judaism, and a committee consisting of Rabbis Calisch, Marcuson and Wolf was appointed to visit Mrs. Deutsch and personally convey to her the sympathy of the Executive Board.

Rabbi Samuel S. Cohon was appointed chairman of the Committee on Contemporaneous History and Rabbi Jacob Z. Lauterbach, chairman of the Committee on Responsa, in place of Rabbi Deutsch, deceased.

It was moved and adopted that hereafter all Responsa which are to be printed in the Year Book must come in through the Chairman of the Committee and not merely be the work of the individual members of the Committee.

The Chairman of the Publications Committee was authorized to publish a new edition of the pamphlet "Why the Bible Should Not Be Read in Public Schools", the revised manuscript for same to be furnished by the Committee on Church and State.

Congratulations in the name of the Conference were sent to the Honorable Simon Wolf on his eighty-seventh birthday.

The Publications Committee, upon recommendation of the Revision Committee, was authorized to have the Jewish Publication Society set the Hebrew for the Revised Volume 2, Union Prayer Book.

It was moved and adopted that the Committee on Survey of Jewish Religious Conditions be requested not to report this year.

It was moved and adopted that hereafter no obituary read before the Conference or printed in the Yearbook shall exceed five hundred words, except by special direction of the Executive Board, and that all readers of obituaries shall be so notified. The obituary of Rabbi Deutsch was made an exception this year.

It was moved and adopted that Rabbi Marcuson be requested to have the cards giving the activities of the members in the Conference posted up to date at the expense of the Conference.

The Committee on Motion Pictures submitted a statement giving the position of the Jew as to the moral aspect of the stage. The Committee was instructed to shorten the statement and strengthen it and then resubmit it to the Executive Board, after which the statement was to be published.

A letter was read from Rabbi Abba Hillel Silver asking the co-operation of the Conference with the Palestine Development Council. It was moved that the President shall notify Rabbi Silver that the Central Conference of American Rabbis is ready to co-operate in the work of the rehabilitation of Palestine, as it has repeatedly affirmed, and would work with the Palestine Development Council on condition that the Board of the Council be so reorganized that there shall be an equal representation of Zionists and non-Zionists, the non-Zionists not necessarily to be members of the Central Conference of American Rabbis. It was further resolved that should the Palestine Development Council not agree to the proposal of the Conference in regard to equal representation, and should no basis of co-operation

be found, that the President shall be authorized to call a special meeting of the Executive Board to consider what part the Conference can take in reconstruction work in Palestine. At this special meeting which was held in the city of Pittsburgh on January 31, 1922, the President read the correspondence which he had had with Rabbi Silver in regard to co-operation with the Palestine Development Council. Judge Henry Dannenbaum, of Texas, asked permission to appear before the Executive Board and speak in behalf of the Keren Hayesod stating that he was officially appointed to appear and ask for the co-operation of the Central Conference of American Rabbis. Judge Dannenbaum was given twenty minutes to make an oral statement and then asked permission to present a written statement on which he asked the Executive Board to take action. Judge Dannenbaum was requested by the President to give his report in writing together with his statement that he was officially asking the co-operation of the Conference in the work of the Keren Hayesod. A little later Mr. Dannenbaum appeared before the Board and stated that he could not give such a statement in writing giving as his reason that Mr. Sakolov who was in Pittsburgh refused to sanction same. The whole matter of co-operation with the Keren Hayesod was then dropped and it was moved and seconded that a committee of five, including the President, be appointed from the Executive Board to meet with a similar committee from the Palestine Development Council to consider a possible basis of co-operation between the two organizations. Rabbis Calisch, Mann, Schulman, Wolsey and Wolf were named as the Conference representatives. The Committee was instructed to report by mail to each member of the Executive Board immediately after such meeting was held and the President was authorized to call a special meeting of the Executive Board one day before the regular pre-Conference meeting to discuss this report should he find this extra time necessary.

Mr. Mendel Beilis asked permission to appear before the Executive Board in order to secure the co-operation of the members of the Conference in his case. He was granted permission but on being sent for, could not be found, and therefore never appeared before the Executive Board.

The President reported that he had corresponded with Rabbi Cohon in regard to the resolution introduced at the Washington Convention wherein it was urged that the Central Conference of American Rabbis send greetings to the Lithuanian Government on account of the rights granted to the Jews. Rabbi Cohon informed the President that so far as he could ascertain the Lithuanians had not lived up to their promises and no further action in the matter was taken.

It was moved and adopted that any expenses incurred by the Committee on Contemporaneous History in the purchase of magazines and papers shall be paid by the Conference.

A request from the Board of Governors of the Hebrew Union College that a paper be prepared on the subject, "Shall Women be Ordained as

Rabbis?", was referred to the Committee on Responsa and the Chairman was asked to prepare a paper as the basis for discussion and the Yearbook Editor was requested to send same to the members of the Conference one month before the convention so that the same might be fully discussed at the meeting.

The following resolution on the subject of the special permission granted to the Jews to use wine for sacramental purposes was adopted by the Executive Board, and it was resolved that a copy of the resolution over the signature of the President and Committee be telegraphed to the Commissioner of Internal Revenue, a copy furnished to the local papers and to the Associated Press.

"The Central Conference of American Rabbis through its Executive Board in special session declares that the interpretation placed by the Commissioner of Internal Revenue upon that section of the Volstead Act under which rabbis are permitted to certify to applications made by Jews for wine for sacramental use is not in accordance with the requirements of the Jewish religious law.

Leading conservative rabbinical authorities are in agreement with the Conference that according to traditional Jewish law unfermented wine is permissible for all Jewish ritualistic purposes.

The Central Conference of American Rabbis, therefore respectfully petitions the Commissioner of Internal Revenue to revoke that regulation predicated upon the interpretation herein referred to."

The Publications Committee was authorized to print a special edition of the Sabbath Afternoon Service to be presented to the Hebrew Union College with the compliments of the Conference. It was later found that it would be cheaper and more acceptable to the College to present the regular Volume 1, Revised Prayer Book, and 100 copies suitably marked were sent to the College.

An edition of the Union Hymnal without music was authorized and the Publications Committee was directed to issue same.

The resignations of Rabbis William Rice and Harry R. Richmond were received and accepted.

It was moved and adopted that if time permits the written replies to the Lauterbach Responsum should be read.

It was moved and adopted that the President appoint a committee of three who should condense the papers submitted by the Commission of Marriage and Divorce and the same should then be sent to the members of the Conference for consideration and criticism.

The action of the President in extending the courtesy of the floor to the President of the Jewish Publication Society was confirmed.

A letter was read from the Philo-Verlag-U. Buchandlung, calling attention to the books and pamphlets of interest to the members and the President was requested to bring the matter to the attention of the Conference.

A letter from the Reform Community of Berlin, sent by Rabbi Samuel Sale, was referred to the U. A. H. C. with a recommendation for favorable consideration.

A subsidy of fifty dollars was voted to the family of Rabbi Donato Camerini, of Parma, Italy.

The action of the President in affiliating with the National Council for the reduction of armament as a co-operating organization was confirmed.

The President of the Conference was asked to communicate with the World Alliance and request them to discontinue using our name as one of the organizations invited to co-operate in their work, as it was strictly of a Christian nature, and not work with which we could be in sympathy.

The reports of the various committees were read.

It was moved and adopted that the reports of the Committees on Religious Work in Universities, on Social Justice and on Contemporaneous History should be read before the Conference.

The Committee on Book of Prayers and Meditations reported that it has ready about fifty prayers. It was moved and adopted that the Committee should send out these prayers and after they have considered the suggestions and criticisms of the members that they be authorized to go ahead and publish this group as a nucleus for a larger book which may appear later.

The agreement which was drawn up by Committees of the Palestine Development Council and the Executive Board was read and referred to the Conference with favorable recommendation.

The following rabbis were elected to membership in the Conference: Henry J. Berkowitz, Milton Ellis, Bernard Heller, Carl M. Herman, Hyman Iola, Ferdinand Isserman, Alvin S. Luchs, Jacob Mann, Harry S. Margolis, Julius Mark, Samuel H. Markowitz, Myron Meyerowitz, Louis I. Newman, Irving F. Reichert, Frederick I. Rypins, William B. Schwartz, Jack H. Skirball, Henry Slonimsky, Elihu Starrels, Bernard J. Stern, Harry J. Stern, William Stern, Louis D. Wolfenson, Morris Youngerman.

Respectfully submitted,

ISAAC E. MARCUSON,
Secretary.

The report was received with thanks and adopted.

The report of the Corresponding Secretary was read by Rabbi Horace J. Wolf.

REPORT OF THE CORRESPONDING SECRETARY

To the Central Conference of American Rabbis,

GENTLEMEN: The duties of the Corresponding Secretary have been of such routine character that a detailed report would provide very little human interest material. Generally speaking, the duties of the office have not been too onerous thanks to the constant co-operation and consideration of our President and Treasurer.

Matters were somewhat complicated at first because of the disappearance at the Washington Conference of the voucher books of my predecessor. But the office machinery was soon adjusted and everything went smoothly.

From May 3, 1921, to June 10, 1922, I issued upon proper endorsement, 290 vouchers, aggregating \$23,697.41; these vouchers represent expenditures of \$7,168.76 by the General Committee, \$12,261.65 by the Publications Committee, \$4,105.00 by the Pension Committee, and \$162.00 for the Bloch MSS. Fund.

In conclusion, I beg to express my sincere appreciation to the President and other officers of the Conference for their co-operation in carrying on the work of this office.

Respectfully submitted,

HORACE J. WOLF,
Corresponding Secretary.

The report was received with thanks and adopted.

The report of the Treasurer was read by Rabbi Louis Wolsey.

REPORT OF THE TREASURER

To the Central Conference of American Rabbis,

GENTLEMEN: The books of the Treasurer show that the Conference has 265 members, of whom 192 have paid their dues to date, 57 owe for one year, 11 for two years, and 5 are exempt from dues. During the year one member was suspended for non-payment of dues, and one member resigned.

I would suggest that the books of the Treasurer hereafter be audited by professional auditors, particularly as the Relief Fund shows a balance of \$16,120.64, whereas the Committee on Relief Fund shows a balance of \$40,119.79.

Respectfully submitted,

LOUIS WOLSEY,
Treasurer.

REPORT OF THE TREASURER FROM APRIL 1, 1921,
TO JUNE 10, 1922.

SUMMARY OF RECEIPTS AND DISBURSEMENTS

Receipts

Cash on hand, April 1, 1921.....	\$ 2,192.27
Dues	1,290.00
Relief Fund	2,109.50
Publications	23,151.25
Interest	3,019.13
Bloch MSS. Fund	162.00
Berlin Hoch Schule Fund	95.00

	\$ 32,019.15

Disbursements

Publications	\$ 12,359.37
Relief Fund	4,105.00
General Fund	5,024.42
Louisiana Port of New Orleans Bonds.....	2,072.07
Bloch MSS. Fund	162.00
Cash on hand, June 10, 1922.....	8,296.29

	32,019.15

STATEMENT OF RELIEF FUND

Receipts

Balance on hand, April 1, 1921.....	\$ 14,539.35
One-half dues	645.00
Interest	2,931.79
Donations	2,109.50

	\$ 20,225.64

Disbursements

Pension Fund	4,105.00
Balance on hand	\$ 16,120.64

PUBLICATION FUND

Receipts	\$ 23,151.25
Disbursements	12,359.37

Balance on hand.....	\$ 10,791.88

STATEMENT OF DUES

Receipts

Receipts	\$ 1,290.00
	————— \$ 1,290.00

Disbursements

One-half General Fund	\$ 645.00
One-half Relief Fund	645.00
	————— \$ 1,290.00

STATEMENT OF INTEREST

Receipts

Savings Account, Union Trust Co.....	\$ 30.83
Commercial Account, Union Trust Co.....	63.04
Liberty, Victory and Cleveland Heights Bonds.....	2,868.75
Mutual Building & Loan Co.....	56.49
	————— \$ 3,019.13

Disbursements

Relief Fund	\$ 2,931.79
General Fund	87.34
	————— \$ 3,019.13

STATEMENT OF GENERAL FUND

Receipts

Balance on hand, March 31, 1921.....	\$ 844.49
Publications	2,146.02
One-half of Dues.....	645.00
Interest from Savings Account.....	87.34
	————— \$ 3,722.85

Disbursements

Port of New Orleans Bonds.....	\$ 2,072.07
General Expense	5,024.42
	————— 7,096.49
Deficit	\$ 3,373.64

This deficit is due to all Committee expenses, Yearbook, etc., being charged against General Fund whereas the only receipts are one-half of dues and interest from Savings Account.

REPORT OF THE TREASURER

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SUMMARY OF FUNDS

Balance on hand, June 10, 1922:

Relief Fund	\$ 16,120.64
Publications Fund	10,791.88
Berlin Hochschule Fund	95.00

	\$ 27,007.52

Deficit—General Fund	3,373.64

ITEMIZED GENERAL EXPENSE \$ 23,633.88

Executive Board	\$ 690.76
Palestine Dev. Council	148.62
Convention	315.30
Yearbook	2,426.20
President's Office	204.03
Corresponding Secretary's Office.....	281.85
Recording Secretary's Office	32.55
Treasurer's Office	166.84
Solicitation of Funds	73.18
National Federation of Religious Liberals.....	100.00
Music Committee	16.08
Contemporaneous History Committee.....	6.50
Marriage and Divorce Commission	6.00
Social Justice	86.50
Religious Work in Universities	12.09
Church and State	11.02
Curator of Archives	52.93
Various (not itemized)	393.10

TOTAL RESOURCES \$ 5,024.42

Liberty Bonds—1st Con., 4 1-4.....	\$ 1,000.00
Liberty Bonds—2nd Con., 4 1-4.....	4,000.00
Liberty Bonds—3rd Con., 4 1-4.....	2,000.00
Liberty Bonds—4th Con., 4 1-4.....	18,000.00
Victory Bonds—Con., 4 3-4.....	22,500.00
Cleveland Heights Schools Bonds, 6%.....	3,000.00
State of Louisiana, Port of New Orleans, 4 1-2.....	2,000.00
Mutual Building & Loan Co.....	2,293.99
Union Trust Co., Savings Account.....	3,145.97
Union Trust Co., Commercial Account.....	2,856.33

	\$ 60,796.20

The report was received with thanks, and referred to the Auditor.

The report of the Committee on Solicitation of Funds was read by Rabbi Wolsey.

REPORT OF COMMITTEE ON SOLICITATION OF FUNDS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Solicitation of Funds made its usual appeal during the past year, meeting with a total response of \$1,512.50, all of which have been apportioned to our Relief Fund. In order that there might be a complete harmonization of our figures with the reports of the last administration, I wish the Conference to note that though last year's Committee on Solicitation of Funds reported a total of \$1,567.00 as the result of its appeal, the Treasurer's Report for 1921 reports \$1,170.00 as received from the Committee. The apparent discrepancy is accounted for by the Committee's having reported sums which were received by it after the meeting of the Conference.

The total sum reported above as the activity of this year of the Committee on Solicitation of Funds, represents the total amount received by the Committee since the last Treasurer's report.

The present Chairman accepted the appointment on March 20, 1922, to fill the vacancy caused by the resignation from that office, of Rabbi Jonah B. Wise. No appeals were made this year for funds until the new Chairman took office. It was rather late to begin making the appeals, but despite the tardiness of our efforts, the usual appeal was hurriedly sent out to congregations and to various laymen throughout the country, which netted \$1,623.32. The total expense of the Committee was \$73.18.

Your Committee wishes to present to you an appeal for much more serious consideration of the purposes of this phase of Conference work, in order that the members of the Conference might be induced to co-operate much more earnestly with the Committee. Many members do not even know of the existence of the Committee on Solicitation of Funds, nor its objects. We take it to be vital that the Solicitation of Funds be made one of the prime activities of the Conference.

This money is placed to the credit of our Relief Fund, all of which goes to the partial support of superannuated and infirm rabbis, as well as the widows and orphans of rabbis. The amount received each year is not quite enough to carry our pensioners. The deficit is made up out of one-half of the dues of the members, and the interest on our investments. Whatever surplus we have is re-invested and placed to the credit of the Relief Fund. Your Committee is of the opinion that the amounts allotted to our pensioners is extremely small, and that we see the day coming when it will become necessary to allot larger sums than what we are now doing. Again the day is not far distant when the number of our pensioners will be very materially increased.

These considerations will require more funds. To be sure, if the Union of American Hebrew Congregations should work out its Synagog Pension Fund, the problem would be solved; but in the meantime, it is the duty of the entire membership of the Conference to put forth some efforts to augment our Relief Fund. This could easily be done if the members would co-operate; first, by appealing to their respective Boards of Trustees for donations; secondly, by furnishing the Committee with the names of well-to-do and generous members of their congregations; thirdly, by endorsing the appeals made by the Committee to their members.

It is highly regrettable that this year we have received from congregations as such, only twenty-two subscriptions, despite the fact that the members of the Conference were apprised of the appeal made to the President or Secretary of their congregation. This poor response from the congregations in Israel, seems to be due to the fact that our own members were remiss in their own lack of co-operation with the work of the Committee on Solicitation of Funds.

We recommend that the next Committee begin its work in the fall of the year, and that it continue its work actively throughout the entire winter. We believe that such conscientious activity upon the part of the Committee, would net us at least \$10,000 to \$15,000 a year, which is the sum we ought to receive. The cause is entitled to the support of American Israel just as much as any other national Jewish institution.

We furthermore recommend that the By-laws of the Conference be amended so as to read:

(n. On Solicitation of Funds). "Amending Article III, Section 14: The Committee on Solicitation of Funds shall consist of no less than five or more than fifteen members, whose duty it shall be to appeal to congregations and laymen for donations to the Relief Fund of the Conference. Further amending Section 14 so as to make the present section be numbered 15."

Respectfully submitted,

LOUIS WOLSEY, *Chairman*,
MORRIS M. FEUERLICHT, JACOB TARSHISH,
GEORGE SOLOMON, SIDNEY S. TEDESCHE.

The report was received with thanks and referred to the Auditor.

RELIEF FUND RECEIPTS

France

Paris—

Commodore Louis D.
Beaumont \$100.00

Alabama

Birmingham—		Mobile—	
Temple Emanu-El.....	25.00	Cong. Shaari Shomayim.	10.00

Arkansas

Little Rock—			
Cong. Bnai Israel.....	10.00	S. F. Rosenberg.....	5.00

California

San Francisco—		Stockton—	
Philip Anspacher	10.00	Mrs. M. S. Arndt.....	5.00
Cong. Emanu-El	10.00		

Colorado

Denver—	
Dr. Robert Levy.....	5.00

Connecticut

New Haven—	
Isaac M. Ullman.....	5.00

Georgia

Atlanta—		Columbus—	
Hebrew Benevolent Soci- ety	100.00	Cong. Bnai Israel.....	25.00

Illinois

Chicago—		Galesburg—	
A. C. Becker.....	5.00	Jewish Ladies' Aid Soci- ety	5.00
Washington Blvd. Temple	100.00	Mrs. Lewis Nordlinger..	5.00

Indiana

Indianapolis—		Terre Haute—	
G. A. Efroymson.....	25.00	Temple Israel	10.00
A. L. Block in memory of		Wabash—	
Mrs. Alice W. Kahn and		Hebrew Ladies Benevo- lent Society.....	5.00
Mrs. Celia F. Efroymson	10.00		
Mt. Vernon—			
Mt. Vernon Sisterhood..	2.50		

COMMITTEE ON SOLICITATION OF FUNDS

35

Iowa

Des Moines—
Bnai Jeshurun 20.00

Kentucky

Louisville—
Bernard Blenheim..... 25.00
Cong. Adath Israel..... 25.00

Paducah—
Temple Israel..... 25.00

Louisiana

New Orleans—
Touro Synagogue..... 25.00

Maryland

Baltimore—
I. A. Gusdorff..... 10.00
David Kemper 10.00
Henry Oppenheimer..... 10.00

Massachusetts

Boston—
Temple Ohabei Shalom.. 50.00

Michigan

Detroit—
Samuel Heavenrich..... 5.00
Cong. Beth El..... 100.00

Minnesota

Minneapolis—
Isaac Weil..... 5.00

St. Louis—
Cong. Shaare Emeth..... 10.00

Mississippi

Vicksburg—
Ansche Chesed Cong..... 20.00
Ladies' Hebrew Benevolent Assn. 10.00

Missouri

St. Louis—
Cong. Shaare Emeth.... 10.00

Nebraska

Omaha—

Temple Israel.....	10.00
H. Morgenthau.....	50.00
The Temple	100.00
Marcus Rauh	25.00
Cong. Rodeph Shalom...	100.00
Children of Israel.....	25.00
M. Keller	25.00
Emanu-El	25.00

New Jersey

Newark—

Louis Schlesinger.....	5.00
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New York

Buffalo—

August Keiser.....	10.00
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New York—

Charles E. Block.....	25.00
Mrs. J. B. Bloomingdale.	5.00
Louis Marshall.....	50.00
H. Morganthau.....	50.00
Ottinger Bros.....	10.00
Temple Beth El.....	50.00
Temple Emanu-El.....	200.00
Henry M. Toch.....	25.00
Louis Vogelstein.....	50.00

Rochester—

Berith Kodesh Cong.....	10.00
Henry Kirstein.....	25.00

Syracuse—

Sisterhood Society of Concord	10.00
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North Carolina

Goldsboro—

Lionel Weil	10.00
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Ohio

Cincinnati—

Congregation Bene Israel	25.00
Ahavath Achim.....	10.00
Henry Jonap.....	10.00
Jacob W. Mack.....	10.00
I. Newton Trager.....	10.00

Columbus—

Cong. Bnai Israel.....	25.00
Fred Lazarus.....	25.00
Mrs. Lewis Nordlinger..	5.00
Touro Synagog.....	25.00
Cong. Beth El.....	100.00

Ohio—Continued

Cleveland—

Gus Bamberger.....	10.00
Euclid Avenue Temple..	50.00
Charles Eiseman.....	25.00
Philip Frankel	5.00
Manuel Halle	20.00
Manuel Reinthal.....	10.00
Sol Reinthal.....	10.00
The Temple	100.00

Dayton—

Congregation Bene Jesh-	
urum	10.00

Hamilton—

Felix Kahn	5.00
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Toledo—

Collingwood Ave. Temple	25.00
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Youngstown—

Clarence J. Strouss.....	15.00
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Oregon

Portland—

Benjamin Selling.....	50.00
Joseph Shemariski.....	10.00
Congregation Beth Israel	10.00

Pennsylvania

Braddock—

Braddock Lodge, No. 516,	
I. O. B. B.....	5.00

Philadelphia—

Mr. and Mrs. A. Wolf..	10.00
Congregation Rodeph	
Sholom	25.00

Pittsburgh—

Rodef Sholom Cong.....	100.00
Isaac W. Frank.....	25.00

Marcus Rauh	25.00
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Scranton—

Sisterhood Madison Ave.	
Temple	10.00

Wilkes Barre—

S. J. Strauss.....	5.00
Ladies' Aid Society.....	15.00

Rhode Island

Providence—

Mrs. C. Misch.....	5.00
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Tennessee

Memphis—

Memphis Lodge, No. 35,	
I. O. B. B.....	10.00

Cong. Children of Israel.	25.00
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Texas

Dallas—

Congregation Emanu-El.	15.00
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Houston—

M. Keller	25.00
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Virginia

Harrisonburg—

Bernard Bloom..... 5.00

Richmond—

Congregation Beth Aha-	
bah	25.00
L. Z. Morris.....	5.00

Washington

Seattle—

Congregation Temple De-	
Hirsch	10.00

Wisconsin

Milwaukee—

Max Landauer.....	10.00	Cong. Emmanu-El	25.00
Congregation B'ne Jesh-			
urun (2 years).....	50.00		

The report of the Committee on Book of Prayers and Meditations was read by the Secretary.

REPORT OF COMMITTEE ON BOOK OF PRAYERS
AND MEDITATIONS

To the Central Conference of American Rabbis,

GENTLEMEN: The Committee on Book of Prayers and Meditations reports fairly satisfactory progress. The work is necessarily slow, since the book is to be composed entirely of original prayers and homilies. Quite a good deal of material has already been contributed. The work will be expedited if the members of the Conference will co-operate. The Committee, therefore, urges those who wish to write prayers and meditations for this book, to communicate with the Chairman.

In order to make clear the nature and the progress of the work, the Committee plans to present to the Conference after the coming Fall Holy Days, a mimeographed booklet containing about fifty prayers and meditations. If this booklet meets with the general approval of the members of the Conference, the Committee will continue its task. We expect to complete the entire book of three hundred themes within the next two years.

Respectfully submitted,

SOL B. FREEHOF, *Chairman.*

Rabbi Frisch: It seems to me that whatever fine work has been done by this Committee will be lost if this book is delayed for two years more. As a member of the Revision Committee of the Prayer Book, I know the difficulty which I experienced in

securing the material. However I believe the material on hand should be made available to the people who are eagerly waiting for such a book. Therefore I believe that the fifty or one hundred prayers which are ready should be published and the larger book can be gotten out at some later date.

It was moved and adopted that the Chairman of the Committee be asked to send out to the members of the Conference the fifty or more prayers, which are completed in manuscript form; and after the criticisms and corrections have been considered by the Committee, that a small book containing these prayers shall be published. Should this booklet meet with favor, a second and larger edition containing from three to four hundred services can be issued in a few years.

The report of the Revision Committee was read by the Secretary.

REPORT OF COMMITTEE ON REVISION OF UNION PRAYERBOOK

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Revision of the Union Prayerbook finished its work at a meeting held in the city of New York, in November, 1921. The manuscript was in the hands of the printer the middle of January, 1922. It was fully expected that the book would be printed and bound in time for this meeting of the Conference. Owing to delays on the part of the printer, this expectation has not been fulfilled. The proofs should have been in the hands of the Committee by the first of April at the latest. After all hopes had been relinquished that the Prayerbook might be issued in time for the fall Holy Days, proofs of the Prayerbook finally reached the hands of the Secretary on Thursday, June 22. On Friday, June 23, the Chairman received this information by telegram. He immediately wrote every member of the Revision Committee informing them of the fact that page proofs had been received and a copy would be sent to every member of the Committee for proof-reading, and would reach them by Monday, June 26. Instead of 30 days for proof-reading, which it had been intended to give the members for this purpose, the Chairman urged that because of the emergency the work should be done in one week. He asked that the proofs be returned to the Secretary by July 3. This will doubtless be done. In that case the corrections can be collated by the Secretary, the proofs be in the hands of the printer by the middle of July and the book be ready in time for the fall Holy Days. Unless there be unlooked for obstacles, the revised edition of the second volume of the

Prayerbook will be ready by the end of the summer. With the appearance of the second volume, the work of the Revision Committee, which was appointed after the Detroit meeting of the Conference in 1914, will have been completed. The Committee will automatically go out of existence as soon as the second volume will make its appearance.

Respectfully submitted,

DAVID PHILIPSON,

Chairman.

The report was received and adopted and a vote of thanks of the Conference was tendered to the Revision Committee, and it was moved that a special de luxe edition of the Prayer Book be prepared by the Publications Committee and a copy presented to each member of the Revision Committee.

Upon motion, the carrying out of this motion was referred to the Executive Board.

The report of the Publications Committee was read by Rabbi Marcuson.

REPORT OF COMMITTEE ON PUBLICATIONS

To the Central Conference of American Rabbis,

GENTLEMEN: The report of your Committee on Publications a copy of which has been sent to every member of the Committee is necessarily the report of the Chairman. As has been said so frequently, the work of this Committee being of a purely business nature is necessarily a one man's job. I know that the Committee is always ready to co-operate, but the business has been such that it was rather with the President of the Conference than with this Committee that the Chairman has had to consult.

From a business standpoint the year has been by far the largest in the history of the Conference and if the business continues to grow as it has in the last year or two it will need the attention of someone who is not engaged in the many duties which come before the active rabbi.

One edition of volume 1, two editions of volume 2 unrevised, one edition of the old Haggadah, one edition of the Hymnal and one edition of Hymnal Reprints without music, an edition of the New Haggadah and Volume 2 revised were seen through the press by the Chairman of the Publications Committee this year.

Practically all the books of these various editions have been sold and new editions must be printed in the near future.

Your Committee is glad to report that Volume 2 revised will be ready in time to be placed on the market for the fall Holy Days.

Your Committee recommends however the reprinting of the unrevised book in an edition of about four thousand and is confident that this edition

as well as three thousand copies which we have on hand will be speedily disposed of by fall.

Respectfully submitted,

ISAAC E. MARCUSON,

Chairman.

Upon motion, the report was received and adopted, and the Chairman of the Publications Committee was authorized to continue the sale of the unrevised volume 2 for a few years.

The report of the Committee on Responsa was read by Rabbi Lauterbach.

REPORT OF COMMITTEE ON RESPONSA

To the Central Conference of American Rabbis,

GENTLEMEN: During the past year the following questions have been addressed to your Committee. As they are merely questions for information, the Chairman himself gave the desired information without previously submitting the questions and his answers to the members of the Committee.

I. CELEBRATION OF MARRIAGE BETWEEN NEW YEAR AND ATONEMENT.

Is there any Jewish law or custom which would prohibit the celebration of marriages during the days between New Year's day and Day of Atonement?

There is no Jewish law to this effect, neither can any reference to such a custom be found in the *Shulhan Aruk* or in any of the older rabbinic authorities. The first one, to my knowledge, who mentions such a custom is Rabbi Ephraim Zalman Margolioth (1762-1828) in his work *Matteh Ephraim* 602, 5. But this custom was not widespread and is not generally accepted. Even Rabbi Margolioth himself declares it permissible to celebrate marriages during these penitential days, if for some reason or another no other date for the wedding could conveniently be fixed by the parties contracting the marriage. Comp. also *Sde Hemed* II *Maareket Hatan we-Kallah* No. 23.

II. REMOVAL OF THE DEAD.

A man in my congregation (in a western city) wishes to remove the body of his mother who is buried in our city, to New York in order to have her rest by the side of his recently deceased father who had to be buried in New York. Is there any objection on the part of Jewish law or

custom to his doing so? And if so on what ground does Jewish practice base its objection?

Ordinarily Jewish practice objects to the removal of a dead body from one grave to another out of consideration and respect for the dead. It was believed that after having been put to rest the dead should not be disturbed by removal. If, however, there is any valid reason for the removal, especially if there is any consideration which would justify the assumption, that were the dead alive, he or she would consent to the change in the resting place, Jewish law and practice permit such a removal. Thus e. g. the *Shulhan Aruk, Yore Deah*, 363, 1, permits the disinterment and removal of a dead body in order to bury the same in another place together with his or her relatives. This is exactly like the case you state, the son being desirous of having his mother rest in the same place where his father is buried.

Besides the above questions, a few other questions have been addressed to your Committee but these other questions have already been treated by the Committee on Responsa of former years, and the Chairman of your present Committee directed the questioners to the respective responsa in the former issues of the Yearbook.

Respectfully submitted,

JACOB Z. LAUTERBACH,
Chairman.

Upon motion, the report was referred to the Executive Board, for the purpose of ascertaining what part shall appear in the Year Book.

Rabbi Rosenau: I fully realize that the members of the Responsa Committee speak to us with something like authority. It frequently happens, however, that the older men are asked questions by the younger colleagues which it seems to me it would be well to preserve. I would therefore suggest that whenever one of the members of the Conference answers such a question in accordance with Jewish Law that he send his answer in duplicate form to the Chairman of the Committee on Responsa so that he may include it in his report to the convention. And I should like to add the suggestion that this resolution should be sent out by the Executive Board to the members of the Conference so that they may know of our action in this regard.

It was moved and adopted that whenever a member of the Conference answers a question for a colleague, that he send a copy of his answer to the Chairman of the Committee on Responsa, who, after elaborating on it, shall include it in his report. The Executive Board was requested to notify the members of the Conference of this suggestion.

The report of the Committee on Church and State was read by Rabbi David Lefkowitz.

REPORT OF COMMITTEE ON CHURCH AND STATE

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Church and State begs to report that in obedience to the motion passed two years ago the pamphlet, "Why the Bible Should Not be Read in the Public Schools", has been reprinted with revisions and additions which were suggested and presented to the Conference at that time. The old pamphlet was one of 15 pages, the second has 27 pages. A copy of the pamphlet has been sent out to the membership. Since then your Committee has sent out a questionnaire and amongst the questions asked was the number of the pamphlets desired by each member for use in his community. These requests have been turned over to the Recording Secretary of the Conference and he has been asked to send the pamphlets in the number desired, to the membership. The questionnaire referred to was answered by 50 per cent of the membership and amongst the results obtained are the following of unusual interest:

Forty per cent of the answers show that Bible Reading in the Public Schools, of the Old and New Testaments, obtain in the places from which replies came.

Seventy per cent of the places have Christmas exercises of a distinct sectarian nature.

Fifty per cent have the study of the "Merchant of Venice" in the High Schools.

But the most striking feature of the answers received is that in 40 per cent of the places from which replies came to our questionnaire there has been recently a distinct agitation for sectarian teaching in the Public Schools.

This leads us to the conclusion that there is a nation-wide, centrally planned effort towards that end. The agitation, we learn, is most frequently stirred up by State Sunday School associations, by ministerial associations, Federated Churches and the Junior Order of American Mechanics.

At the annual meeting of the M. E. Church, South, held early in May, of

this year a nation-wide campaign to place religious teaching in all public schools, colleges and universities, was launched. It is part of the anniversary program of the Board of Education of the M. E. Church, South.

In view of this fact the members of the Conference must be increasingly watchful. Sectarian religious teaching is certainly contrary to all fundamental laws of our Republic and can be combatted in the Courts; the doubtful part of the program is Bible Reading in the Public Schools. Sectarian religious education can be fostered by such reading though the reading itself may be protected against interference in the courts under the guise of "literary exercise."

It seems to your Committee that the demand for Bible Study that is becoming more and more insistent as the years go on must be met in a more statesmanlike manner than has hitherto been the case. There are various plans being presented which we might well accept in lieu of Bible Reading in the public schools themselves. One of these plans which has been tried out in some States, called the "Colorado Plan", gives credit for Bible study of certain grade and standing carried on in the respective religious institutions of the various pupils. The second plan is that of dismissal of the pupils at certain hours through the week that they might be given, during that time, religious instruction in their respective churches. The former plan carries with it a credit in the school curriculum; the latter plan, it seems to your Committee, should never be allowed to carry a credit in view of the fact that it is frankly sectarian religious teaching that is to be given at that time and that should not be under the control, in any way, of the public school system.

Here we have two very distinct methods whereby the urgent demand, that may no longer be disregarded, on the part of the Christian forces of the country can be consistently met by us. In fact either one or both of these plans may have in them a new opportunity for the synagog to give extended religious and Biblical instruction instead of the meagre one or two hours of a Sunday morning.

Your Committee suggests to the members of the Conference, resident in cities where the "Merchant of Venice" is taught in the High Schools that it is altogether feasible for the High Schools throughout the country to eliminate the study of the "Merchant of Venice", in that the requirements for entrance into the colleges, drawn up by the authorized committee, "The National Conference on Uniform Entrance Requirements in English", do not contain a specific demand for knowledge of the "Merchant of Venice".

In all cases we deprecate newspaper pronouncement along lines of elimination of the "Merchant of Venice" but rather urge a forceful yet private presentation of arguments to the superintendent of the schools in their respective cities. The latter method has always proven successful in this connection.

Your Committee realize the desirability of our membership having at their disposal the correct status of sectarian teaching and Bible Reading year

by year; the conditions change constantly; State Constitutions are revised, State legislatures make new enactments, and new decisions are handed down in the courts. It therefore recommends:

That the Committee on Church and State be charged with the duty of preparing a leaflet during the coming year that shall present the result of the study of the legal status of Bible Reading and sectarian teaching in the public schools.

Respectfully submitted,

DAVID LEFKOWITZ, *Chairman*,
MORRIS M. FEUERLICHT,
CHARLES S. LEVI,
JOSEPH RAUCH.

The report was received and the recommendation contained therein was adopted.

It was moved and adopted, that the Committee on Church and State be charged with the duty of studying the subject of Bible reading and religious instruction in the public schools, and shall prepare for the next convention, a statement which shall set forth the policy of the Conference on this subject.

Rabbi Rosenau: It seems to me that our attitude on this entire question has been negative and not at all statesmanlike and if we continue this attitude we will be forced into positions which may prove hurtful to us. I believe the Committee should work out some plan which would sympathetically meet the call for further religious instruction which is not obtained in the present method of one or two hours on Sunday.

Rabbi Lefkowitz: We are opposed to sectarian teaching in the public school, but this question has to be faced, and if we do not meet it in a co-operative spirit, I fear it will lead to a further introduction of Bible reading and sectarian instruction in the public schools. The Conference has already gone on record as favoring week-day religious instruction if it can be done in such a way that it will not interfere with the religious scruples of the pupils. We mention here the various methods which have been

devised but the Committee does not feel prepared to recommend one plan in preference to the other.

Rabbi Frisch: I have always felt that week-day instruction was such a complicated affair that it is liable to involve us with sectarian instruction. The Gary plan was tried in New York but lost out. There can of course be no objection to giving credits except that in the end it does not solve the question. In New York City the Old Testament is read and all forces in the community seem to be satisfied. Perhaps this is the only solution that we can at present offer.

Rabbi Rauch: Instead of a leaflet giving us the information as to the status of Bible reading from year to year, we need something more definite and I hope that this Committee will be instructed to draw up a statement outlining the policy of this Conference on the subject of Bible reading and religious instruction and telling us definitely whether it is possible for us to co-operate with other organizations or whether it were better for us to draw up a plan of our own.

REPORT OF COMMITTEE ON REVISION OF UNION HAGGADAH

To the Central Conference of American Rabbis,

GENTLEMEN: In accordance with the resolution adopted at the last Conference at Washington, the Executive Board mailed printed copies of the revised text of the Union Haggadah to all the members of the C. C. A. R. for examination and criticism. The Committee is under obligations to the following colleagues for their co-operation in offering corrections and suggestions: Henry Berkowitz, Leon Fram, Ephraim Frisch, Louis J. Haas, Sigmund Hecht, Harry S. Lewis, Isaac Landman, Jerome Mark, Martin A. Meyer, Julian Morgenstern, Bernard Stern, Jacob S. Raisin, Jerome Rosen, David Rosenbaum, William Rosenau, and Horace J. Wolf. With one or two exceptions, their communications contained commendations of the intent and execution of the revision. Most of the criticisms proved helpful to the Committee in materially improving the proposed text.

The Committee was fortunate in securing the services of Mr. Isador Lipton, who has prepared a striking set of original illustrations of the Haggadah, which will enhance the value of the ritual and render it a joy to young and old.

The Committee recommends that the C. C. A. R. authorize the incoming

Executive Board to proceed with the publication of the new Union Haggadah with the view to placing it on the market before the next Pesach.

Respectfully submitted,

SAMUEL S. COHON, *Chairman*.
SOL. B. FREEHOF,
CHARLES S. LEVI,
GERSON B. LEVI,
WILLIAM ROSENAU,
SAMUEL SCHWARTZ.

Upon motion, the report was received and adopted, and the Executive Board was instructed to proceed with the printing of the new Haggadah in time for the coming Passover.

It was moved and adopted that the privilege of the floor be extended to Dr. Jacques Faitlovitch for 20 minutes so that he might present to the convention an account of his experiences among the Falashas.

The report of the Curators of Archives was presented.

REPORT OF CURATORS OF ARCHIVES

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee begs to report that quite a number of volumes of the Yearbooks and Reprints have been sent on request to foreign lands. Rabbi Marcuson also requested that a number of copies of various issues be sent to non-members and members of the Conference. (Detailed report of copies sent out is to be found in the files of the Committee).

The most valuable accession to the archives during the past year consists of two bound volumes of the earliest issues of the Yearbooks covering the first twelve volumes. These were obtained from the library of the late Dr. Deutsch.

The seniors of the Hebrew Union College as usual were given one copy of all the available publications of the Conference.

Your Committee recommends that the usual honorarium of \$10.00 be given to Edward Glassbrenner, janitor of the H. U. C. library who has taken care of the Conference stock of books and of the mailing in accordance with the instruction of the Curators.

Respectfully submitted,

HENRY ENGLANDER, *Chairman*,
JULIAN MORGNSTERN,
JACOB Z. LAUTERBACH.

The report was received and adopted.

The Conference adjourned.

WEDNESDAY AFTERNOON

The Conference reassembled at 3 P. M.

The report of the Committee on Co-operation with National Organizations was read by Rabbi Calisch.

REPORT OF COMMITTEE ON CO-OPERATION WITH NATIONAL ORGANIZATIONS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Co-operation with National Organizations begs leave to report that a number of occasions arose during the year in which your Committee found opportunity to unite with other national organizations, both Jewish and non-Jewish. In connection with the Conference on Limitation of Armaments, held at Washington, November last, your Committee was actively engaged with other organizations for several months prior to the meeting of the Conference to create an atmosphere that made the success of the Conference possible.

In addition to non-Jewish organizations letters were sent to sixteen Jewish organizations of national scope urging co-operation and united action in this matter. Replies and promise of co-operation were received from the following organizations:

Mr. Henry Hurwitz, Chancellor Intercollegiate Menorah Association.
Mrs. Joseph Wiesenfeld, Pres. N. F. T. S.
Mr. Chas. Shohl, Pres. U. A. H. C.
Mr. S. T. Kraus, Pres. I. O. B. A.
Mr. Adolph Kraus, Pres. I. O. B. B.
Dr. Elias Solomon, Pres. United Synagog of America.

In the matter of sacramental wines your Committee corresponded with a number of Jewish organizations and believes that it has succeeded in establishing a very creditable position for the Conference before the American public.

Your Committee has had correspondence with the following organizations:

The Union of American Hebrew Congregations,
The Department of Synagog and School Extension of that organization,

The Independent Order of B'nai B'rith and its Anti-Defamation League,
The American Jewish Committee,
The Jewish Welfare Board,
The United Synagog of America.

On September 14, 1921, the Chairman of your Committee met with the Committee on Religious Activities of the Jewish Welfare Board, at which meeting a plan for religious instruction and service for the Jewish soldiers and sailors at present in the service of the United States Government was discussed; also the plan of having rabbis as associate workers with the regular officials of the J. W. B. in the camps or barracks to which the rabbis were in close neighborhood. Your Committee notes with pleasure that the plans and labors of this Committee on Religious Activities of the Welfare Board are excellent.

There was some correspondence with the Chairman of the American Jewish Committee regarding a contemplated action on the part of some citizens of the State of Washington to carry the question of Bible reading in the public schools to the Supreme Court of the United States. As the contemplated action was not taken there was no need for further action on the part of your Committee in this connection.

Your Committee feels that every effort should be made to continue cordial co-operation on the part of the Jewish organizations in this country which are national in scope. It is both desirable and necessary that a united Jewry should take action when action becomes necessary on matters affecting vitally the interests of the Jewish people, and that individual and irresponsible spokesmanship should be discouraged.

All of which is respectfully submitted.

EDWARD N. CALISCH, *Chairman.*

The report was received and adopted.

A Round Table, Practical Problems of the Ministry, was led by Rabbi David Lefkowitz. The discussion was opened by Rabbi Richard M. Stern, and was participated in by Rabbis Rosenau, Franklin, Jacob H. Kaplan, Rauch, Lauterbach, Ranson, Marcuson, Jacob S. Raisin.

A motion that these papers be printed in the Yearbook contrary to the custom of the Conference was lost.

An address on Music in the Synagog was delivered by Professor Henry Gideon.

It was moved and adopted that the paper of Rabbi James G. Heller be read on Thursday evening, after the paper of Rabbi Morgenstern.

The Conference adjourned.

WEDNESDAY EVENING

The Conference re-assembled at 8:30 o'clock. The opening prayer was delivered by Rabbi Henry Berkowitz.

The Annual Message (Appendix A) was read by Rabbi Edward N. Calisch, President of the Conference, and, upon motion, was referred to the Committee on President's Message.

Memorial resolutions in memory of Gotthard Deutsch, were read by Rabbi Henry Englander; in memory of Samuel N. Deinard, were read by Rabbi Frederick Cohn; in memory of Abraham Blum, prepared by Rabbi Benjamin A. Tintner, were read by Rabbi Henry J. Berkowitz; and in memory of Isidore Lewinthal, were read by Rabbi Marcuson. (Appendix D). Kaddish was recited by all the members in memory of their departed colleagues. The benediction was given by Rabbi David Alexander.

The Conference then adjourned.

THURSDAY MORNING, JUNE 29.

The meeting was called to order by the President, Rabbi Edward N. Calisch, at 10 o'clock. The opening prayer was delivered by Rabbi Marcus Salzman. The minutes of the previous day's meeting were read and confirmed. It was moved and adopted that in the absence of the Vice-President, the acting President of the Hebrew Union College be requested to serve as acting Vice-President during the sessions of the convention.

The amendment to the Constitution which had been submitted the previous year was taken up for consideration, but action thereon postponed until the following day. (See p. 74).

The discussion of the responsa, "Shall Women be Ordained as Rabbis?" was led by Rabbi Jacob Z. Lauterbach. (See Appendix E).

The discussion was participated in by Rabbis Max Heller, Levinger, Witt, Weiss, Brickner, Charles S. Levi, Rauch, Englander, Abrams, Raisin, Baron, J. G. Heller, Cohon, Frisch and Nathan Stern, Mrs. Frisch, Miss Baron, Mrs. Berkowitz, and the discussion was closed by Rabbi Lauterbach. (See p. 163.)

It was moved and adopted, that the courtesy of the floor be extended to the wives of rabbis, in order to ascertain their views on this subject.

It was moved and adopted that the President appoint a committee to formulate a statement which shall express the sentiment of the Conference on the subject of the ordination of women as rabbis.

The following statement was submitted, and was adopted by a vote of 56 to 11:

The ordination of woman as rabbi is a modern issue; due to the evolution in her status in our day. The Central Conference of American Rabbis has repeatedly made pronouncement urging the fullest measure of self-expression for woman as well as the fullest utilization of her gifts in the service of the Most High and gratefully acknowledges the enrichment and enlargement of congregational life which has resulted therefrom.

Whatever may have been the specific legal status of the Jewish woman regarding certain religious functions, her general position in Jewish religious life has ever been an exalted one. She has been the priestess in the home, and our sages have always recognized her as the preserver of Israel. In view of these Jewish teachings and in keeping with the spirit of our age, and the traditions of our Conference, we declare that woman cannot justly be denied the privilege of ordination.

HENRY COHEN, *Chairman*,
HENRY BERKOWITZ,
BARNETT R. BRICKNER,
MAX HELLER,
JACOB LAUTERBACH,
MORRIS NEWFIELD,
LOUIS WITT.

The Conference adjourned.

THURSDAY EVENING

The Conference reassembled at 8:30 o'clock.

An address on The Training of the Modern Rabbi was delivered by Rabbi Julian Morgenstern, Acting President of the Hebrew Union College. (Appendix F.)

Upon its conclusion, the thanks of the Conference was extended to Rabbi Morgenstern, and a motion that the Conference

pledge to Rabbi Morgenstern its earnest support and co-operation, was presented, and was referred to the Committee on President's Message, with the request that it embody a statement in its report.

A paper on The Spiritual Activities since 1914 was read by Rabbi James G. Heller. (Appendix H.)

The discussion was participated in by Rabbis A. H. Silver, Max Heller, Cohon, Lauterbach, Nathan Stern. (See p. 240.)

It was moved and adopted that the Conference recommend to the Executive Board, that the paper of Rabbi Heller be printed in the Yearbook in full, as it was not intended to be a Round Table discussion.

The Conference then adjourned.

FRIDAY MORNING, JUNE 30

The meeting was called to order by the President, at 9:30 o'clock. The opening prayer was delivered by Rabbi Abraham Feinstein. The minutes of the previous day's meeting were read and confirmed.

The report of the Committee on Synagog Music was read by Rabbi Singer.

REPORT OF COMMITTEE ON SYNAGOG MUSIC

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Synagog Music has gathered material for the revised edition of our Hymnal and has considered with care, the criticisms offered by the members of the Conference. In addition to the task of revising the Hymnal, it has sought to promote the status of music in the Synagog by conserving the best in our tradition and by stimulating creative work in the domain of sacred music. We have tried to serve the best interests of choral and congregational song without neglecting the purely scientific, artistic and historical considerations. We feel that all phases of synagog music pursuits are mutually supplementary, and that all of them deserve indiscriminate encouragement. With a view of these comprehensive interests, we offer the following recommendations:

I.

The Conference should encourage all historical research in the field of Jewish music. The first volume of the "Hebraisch-Orientalischer Melodien-

schatz", which consists of the melodies of the Yemenite Jews is noteworthy; and the author, Mr. A. Z. Idelsohn, has won a high place among investigators in this difficult field of research. The Chairman of your Committee learns from Mr. Idelsohn that the publication of the five remaining volumes is delayed because of financial difficulties. The author contemplates treating the Persian, Babylonian, Syrian, Sefardic and Morrocan Jewish melodies. We have every reason to believe that a scientific study of these groups, particularly of those that have escaped the influence of European music will not alone enrich our knowledge of our own musical traditions, but these studies will aid materially in elucidating many an obscure phase of the music of antiquity. We recommend that the Conference devise means of assisting this laudable work and that we put ourselves in communication with Mr. Idelsohn of Jerusalem, with that end in view. It might be added that our lamented Dr. Deutsch was deeply interested in this matter. He expressed a high regard for the ability of Mr. Idelsohn as a historian, and realized fully the unusual possibilities which this undertaking would afford.

II.

The formulation of a policy in regard to the type of music that should be encouraged in the Synagog is plainly the duty of the Central Conference of American Rabbis. We who advocate progress without loss of historical continuity should cherish our musical traditions. The technical side of this problem belongs obviously to those who are qualified. We would recommend that a "Symposium on Music of the Synagog" be arranged in which the leading authorities in this domain both here and abroad, be invited to participate. The details of such a program might be worked out by the Committee on Synagog Music in conjunction with the Executive Board. Such papers would have both scientific and practical value of a high order.

III.

We learn with pleasure of the addition of the Birnbaum Collection of Jewish Music to the Hebrew Union College Library. Mr. Oko, the Librarian, deserves our thanks and commendation for this notable acquisition. We would recommend that a list of this collection be made so as to afford students of this subject a suitable guide. Rabbi James G. Heller, a member of our Committee, has kindly offered his services in this enterprise. If there be sufficient demand, we would urge that this bibliographical list be published.

IV.

We are convinced that congregational singing is indispensable for a vigorous expression of the communal religious spirit. To encourage this side of our public worship your Committee is revising the Union Hymnal. We

would suggest that some special Sabbath be set aside for this purpose. Let us adopt a "Sabbath of Song", on which day the souls of our people might be inspired by noble music. The Sabbath of the Passover week (Sabbath Shirah) might be suitable for such a purpose. The Committee on Synagog Music holds itself ready to furnish members of the Conference with programs suitable for the occasion. The discourse should stress the beauty, the emotional and the spiritual value of congregational song.

V.

A number of requests for suitable anthems and musical settings of our liturgy have reached us. The list of anthems published in our Hymnal must necessarily remain limited. We would recommend that a bulletin be published by the Conference from time to time, containing a list of suitable material. This list would prove a boon to choir leaders, rabbis and congregations alike, and would remedy conditions which are admittedly deplorable. We feel that the selection of improper music is due not altogether to the want of good taste, but also to the lack of proper guidance for those who arrange the music of our worship. The Conference should defray the expense incurred in such work. To depend altogether upon those who can give it passing attention is not wise, since it delays and otherwise hampers our work.

VI.

In the task of revising the Hymnal, the Committee begs to report progress and asks that more time be allotted to us for the completion of our task. We have made a notable beginning, but with the material which the Birnbaum Collection affords, we feel that delay is judicious. Of the provisional hymns submitted last year, we recommend the omission of Nos. 13, 76, 198 and 218. Nos. 89, 57, 72, 77 and 195 have been transposed to a lower key. We are in possession of four new hymn-tunes. Five Children's Services have been submitted and two more are in preparation. We submit the work of the Committee to the Conference for its consideration and proper disposition.

Respectfully submitted,

JACOB SINGER, *Chairman*,
HARRY W. ETELSON,
JAMES G. HELLER,
ABRAHAM HOLTZBERG,
NATHAN STERN,
LOUIS WOLSEY.

The report was received and, upon motion, the recommendations were taken up for consideration *seriatim*.

Recommendation I was referred to the Executive Board.

Recommendation II was adopted.

Recommendation III was adopted.

Recommendation IV was adopted and it was moved that the Executive Board fix a Sabbath of the year to be known as the Sabbath of Song.

Recommendations V and VI were adopted.

Upon motion, the report was adopted as a whole.

The report of the Committee on Religious Education was read by Rabbi Rudolph Grossman.

REPORT OF THE COMMITTEE ON RELIGIOUS EDUCATION

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Religious Education begs leave to report: At the session of the Conference of 1921, a resolution was adopted to the effect that in accordance with the recommendation of the Committee on Religious Education submitted to this Conference, (1921) a federation consisting of the schools under the care of the members of the Conference be organized, and that after this organization shall have been perfected, it shall be determined whether other organizations shall be invited into the federation (see Yearbook 1921, page 75). And further your Committee was charged with the duty of presenting a practical plan for the immediate formation of such a federation.

In compliance with this action of the Conference, your Committee offers the following resolution:

Whereas, it is highly necessary to standardize, systematize and co-ordinate the work of the Religious Schools of our country, your Committee on Religious Education submits the following recommendations;

(1) The formation of a Federation of Jewish Religious Schools under the auspices of the Central Conference of American Rabbis, to be called the National Federation of Jewish Religious Schools. This federation shall be organized at this session of the Conference.

(2) Membership in this federation shall be limited for the present to such schools as are under the charge of members of the C. C. A. R.

(3) Representatives of such schools in the federation may be either rabbis or laymen and shall be selected by the individual schools. This body of representatives shall be known as the General Council, and shall have such functions as may hereafter be designated. Each school joining the federation shall have no more than one representative in the council.

(4) The management and direction of the federation shall be vested in a board of experts, composed of rabbis and laymen, and to be called the Board of Management. The number and personnel of this board shall be

determined by a special committee to be appointed at the organization meeting of the General Council of the Federation.

By experts, your Committee understands such persons, rabbis or laymen, who because of special study or experience or position are particularly fitted to counsel and direct in matters appertaining to Jewish religious education.

(5) It is suggested that the Board of Management shall, as soon as possible after its creation, appoint from the body of such Board, standing committees like the following:

- (1) On curriculum;
- (2) On text-books;
- (3) On school management and discipline;
- (4) On teacher's requirements;
- (5) On school equipment;
- (6) On bureau of information and exchange;

and on such other subjects as may be found practicable.

(6) Wherever committees may already exist covering the work herein specified, it is proposed that the Federation shall, if possible, co-operate with or solicit the co-operation of such committees.

(7) A committee shall be appointed at this Conference to carry out the recommendations contained in this report, looking to the immediate establishment of the Federation herein proposed.

(8) Your Committee further recommends that in all future sessions of the Conference a day shall be set aside on the program in the middle of the sessions of the Conference, which shall be devoted exclusively to a meeting of the Federation and that no other business shall be allowed to interfere with such meeting of the Federation.

Your Committee desires to express the ardent hope that this report setting forth a plan for the formation of this Federation will receive the earnest and careful consideration of the Conference at this meeting and that out of its deliberations there will result the immediate organization of a federation of our schools, which we conscientiously believe will tend to strengthen and harmonize our religious school work.

Respectfully submitted,

RUDOLPH GROSSMAN, *Chairman*,
I. MORTIMER BLOOM,
SAMUEL KOCH,
ALEXANDER LYONS,
SAMUEL S. MAYERBERG,
MARTIN A. MEYER,
WILLIAM ROSENAU,
DAVID ROSENBAUM.

It was moved that the report be received and referred to the Executive Board for the purpose of proceeding with the organization of a Federation of Religious Schools.

A subsequent motion, that a committee be appointed at this meeting of the Conference to proceed with the organization of a federation, was adopted.

A committee of seven was named by the Chair (see page 8).

Rabbi Stern: May I ask what provision has been made to meet the expense of such an organization? Unless you have means at hand furnished either by the Conference or from some other source or unless you devise the means of raising money from the members of the federation I cannot see how the committee can proceed.

I want to see the federation brought into being if it is at all possible. The finances it seems to me is a very important consideration. It is very vital to the development of the federation.

Rabbi Grossman: This federation is to be under the auspices and control of the Central Conference of American Rabbis and the immediate financial needs must be supplied out of the funds of the Conference until such time as the federation can stand on its own feet.

Rabbi Stern: If this federation is to receive financial help from the Conference the matter of forming it must be referred to the Executive Board which must authorize the expenditure of the money.

Rabbi Fox: I think Rabbi Grossman is correct when he says that we have a national religious school problem. It is not so much the question of method of organization as the idea of getting the organization.

Rabbi Raisin: I am heartily in accord with the recommendations but I cannot understand what will be the relation of the Conference to the federation. It seems to me that this federation should have come from the Union of American Hebrew

Congregations. Are we merely asked to give endorsement to the program or what are we expected to do with it?

The Chairman: The report states that the federation will be organized under the auspices of the Central Conference of American Rabbis. After this federation shall have been organized I am sure it will become autonomous and will affiliate itself with the organization which it believes can help it most.

A motion to the effect that the committee appointed to organize this federation shall co-operate with the Department of Synagogue and School Extension was made and seconded.

Rabbi Franklin: I echo very heartily the hope of the chairman of this committee that there be no undue delay in the consideration of this report. It seems that the time has come when we must put ourselves on record as to what must be done in regard to this matter. We are always talking about the religious education of our children, but we have done very little in a practical way to meet the need. There can be no question but that the federation will be a help and an inspiration. But I do not believe that we ought to attach the recommendation to co-operate with the Department of Synagogue and School Extension. We never meet colleagues anywhere but we hear criticism of the Union of American Hebrew Congregations. I do not believe the criticism is altogether just, but in some directions the Union and especially the Department of Synagogue and School Extension is doing work purely theoretical and is not getting at the heart of the work itself. That I say is the conviction which prevails and so long as it does prevail I believe we must stand on our own feet and do this work which we believe is so badly needed. I believe the matter of religious education belongs primarily to the Central Conference of American Rabbis. It is our work. Let us organize the federation and should the time come when we find it expedient we can turn to the Union of American Hebrew Congregations and ask for its assistance.

I believe that in all co-operative work with the Union we should

have a more definite voice in the management of the commissions. We cannot work merely through supervisors appointed here and there because of the chance, let us say, of geographical location. The chance of geographical location cannot be the ultimate test of fitness of a man to carry on specific work. Men should be chosen on account of their particular fitness for particular work. What I want to insist upon with all the power at my command is that if we are to have co-operation with the Union that it shall be co-operation and not merely a one-sided affair in which we are told by the Union what we shall and what we shall not do. In matters concerning religious education at least we should be the ones to tell the Union of American Hebrew Congregations what ought to be done and what not.

Rabbi Brickner: It is surprising that in the matter of religious education, a matter so vital for the conservation of Judaism we should have fallen so far behind other organizations. It behooves us at this juncture not to delay and we should proceed with the work that we may come to the next Conference with something definitely achieved.

Rabbi Marcuson: I wish to correct an unfortunate impression which seems to have taken hold of some of our members that when a matter is referred to the Executive Board it is done for the purpose of burial. I can say positively that if this matter is referred to the Executive Board with instructions to proceed immediately a strong committee will be appointed and will go ahead and organize this federation and something definite will be achieved. If on the other hand five or six men are named from the floor some of whom may not be interested or may even be antagonistic no strong organization will ever result.

Rabbi Rhine: I had occasion to attend the conference of Jewish social workers recently and a section was devoted to Jewish education. Several men spoke or read papers and I was struck by the fact that a note of thorough contempt for our religious school education ran through them all. I believe the time has come to organize the Jewish youth of our reform congrega-

tions into a national body for the promotion of Jewish education. I think a federation would tend to bring our religious schools together and make them realize their responsibilities not only to themselves but to the Jewish cause as a whole. I think the time has come when there should be some form of organization that will devote itself particularly and exclusively to the promotion of religious education among the reform youth of America.

Rabbi Max Raisin: I am convinced that there is a great need of a federation of this kind. Fifteen years ago we had a state federation in the South where I lived. We have a federation of the religious schools in the City of New York and we need a national federation to co-ordinate the work of all of our schools. Our religious schools are in a very chaotic state. It is true that educators hold our religious education in contempt. The greatest strength of Judaism throughout the ages has been education and the knowledge of Judaism on the part of the layman. Today we have ignorant laymen and our rabbis are not taking their work seriously enough. The only salvation for Judaism lies in good schools and I hope the time will come when we will have not only Sunday schools, but schools for religion more than one hour a week. I am not satisfied with the work done in my school and I see that you are not satisfied with the work done in your schools—graduating every year boys and girls who, outside of the accident of birth and the smattering of knowledge of the ceremonies and ideals of Judaism are ignorant of the Bible and ignorant of the principles of their religion and then you wonder why so many fall away from their faith. Why have we so many recruits to Christian Science and all other isms? Because of ignorance of the value of their own faith due to faulty teaching in the religious schools.

Rabbi Foster: It is true we have not developed our schools to their utmost efficiency but let us not forget that we are experiencing a difficulty of growth. We are doing the best we can and the very fact that we want to be better shows that we are working in the direction of building up a safe and sound Jewish religious education. We want to have a federation. It may func-

tion. But let us try it through co-operation with existing organizations. Let us give our support to the Union which is our great national body and we may be able to reach a greater success.

Rabbi Fineshriber: I feel grateful to Rabbi Franklin for having spoken about our relations in co-operating with the Union. The trouble seems to be that they are trying to do too much and as a result fail in their purpose. If they would engage a few experts, men who are authorities in the work which is undertaken, I feel that much more would be accomplished. The work which the Union has done in this regard has been inadequate. But I do not believe that this federation can be adequately launched by the Conference. We haven't the time for it. There should be in charge of this federation a well salaried man who could devote his whole time to the development of a proper sort of curriculum and to the preparation of the proper text-books. I really believe that it comes within the scope of the Hebrew Union College and if we can persuade the Hebrew Union College to take up this work and set aside a bureau for it we will have an efficient organization to do the work.

The courtesy of the floor was extended to Professor Slonimsky.

Professor Slonimsky: I am not acquainted with the situation and therefore feel very timid about getting up and speaking. Next year when I shall have had more experience with this actual problem I shall be able to come before you with a broad and extensive message. How is it possible that at this late day and hour you are discussing the question of a federation of Jewish religious schools. I cannot understand how you have gotten along until now without one. How is it possible that you have been able to get along without a bureau of education whether in name or in fact? There is an absolute need of somebody, of some agency consisting of educational experts who shall handle the problem of Jewish education. This problem of Jewish education is the foremost of all Jewish problems. Our future depends largely upon the kind of Jews we turn out. You must have some central body to whom your schools and your superintendents can turn for help, for in-

struction, for guidance. You have got to have a corps of practical educators, of experts in methods at your service if you want to have a real school. It is a full sized man's job to do this work, to collect the material, to circularize your schools and to be at your service.

Rabbi Zepin: I would not like to be put in position of being the sole defender of what the Union is trying to do. I have far more serious criticisms of the Department of Synagogue and School Extension than any that have been made. The absence of money and the absence of a fuller measure of co-operation on the part of the gentlemen here assembled is largely responsible for the feeble efforts that we have put forth. But what I want to call to your attention is the tradition of co-operation between the Union and the Conference and that tradition ought not to be broken up by starting an organization without the courtesy of consulting the existing agency. We have attempted to solve a part of this problem. We have a commission on Jewish Educational Literature. We have attempted to solve the problem of bringing into existence literature for the education of our Jewish youth. I realize the value of the suggestion of the federation of religious schools. Much good can be accomplished by it. I do not know why the Committee takes for granted that co-operation with the Union is impossible. In the past we have not only welcomed but have solicited the co-operation. We have a Union that is in this business and has performed a considerable amount of work along this line. Why not co-operate with this Union to accomplish your end?

Rabbi Silver: I am heartily in sympathy with the suggestion made that in the launching of this great enterprise we solicit and invite the co-operation of all existing agencies and more especially of the Department of Synagogue and School Extension. But when we seek co-operation I want clearly to understand the type of co-operation we ask. It is not that we should merely launch an idea and leave the working out of the details to the Department of Synagogue and School Extension. We are to assume direct responsibility and retain absolute control. More than one splendid

idea of the Conference has silently perished in the Department of Synagogue and School Extension and I think it was unfair to say that the greatest difficulty which the Union has to face is lack of funds and insufficient co-operation on the part of the rabbis. There is a more vital criticism to be made on the work of the Union and that is lack of initiative. This thing should have been started three years ago. Lack of vision, incompetence, lack of technical and expert knowledge; not lack of money but the expenditure of money along improper channels, there lies the fault. The remark has been made that we are endeavoring to start a new organization. We are not. We want co-operation but we don't want the carrying out of this big idea to fall into the hands of a small committee in Cincinnati there to perish.

Rabbi Grossman: I appreciate the earnestness with which this report has been discussed. The report clearly states that wherever co-operation is possible it shall be sought with any organization engaged in work along these lines. But the Union is not the only organization. The Jewish Chautauqua, the Council of Jewish Women and other organizations are doing similar work. Let us all co-operate, if possible, so long as we get results.

The Conference then adjourned.

FRIDAY AFTERNOON

The Conference reassembled at 3:30 o'clock. A paper on Visual Aids to Religious School Instruction was read by Rabbi Abraham J. Feldman. (Appendix G).

It was moved and adopted that the paper be printed in pamphlet form at once, and sent out to the members. This motion was adopted and referred to the Executive Board.

The report of the Commission on Social Justice was read by Rabbi Horace J. Wolf.

REPORT OF COMMISSION ON SOCIAL JUSTICE

To the Central Conference of American Rabbis,

GENTLEMEN: Your Commission on Social Justice reports that during the last 12 months, requests for copies of the two previous statements on Social Justice, published by the Conference, have been received from all parts of the country. Among those who have asked for copies of our statements have been labor unions, church organizations, libraries, universities, social workers, clergymen and educators. Requests have been so numerous that the supply is virtually exhausted. Your Commission recommends that the two previous reports and such parts of our present report as may be adopted be bound together and printed as one pamphlet.

While our position in this field is becoming known to those actively seeking knowledge of our point of view, your Commission is of the opinion that the time has arrived for the Central Conference of American Rabbis to acquaint the general public with its pronouncements on present day problems of Social Justice through the medium of paid publicity. In adopting such a policy, the Conference will be acting in line with the steps taken by the Commissions on Social Justice of the Protestant and Catholic churches. Your Commission therefore recommends that the Conference instruct the Executive Board to appropriate the sum of \$500 to be spent by the Social Justice Commission for such publicity as is approved by the Executive Board.

In the course of the winter, the Chairman of your Social Justice Commission began correspondence with the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America, and with the Department of Social Action of the National Catholic Welfare Council in reference to the possibility of joint pronouncements by the three Commissions on current social issues. Your Chairman pointed out that the signatures of the three Commissions would represent the organized religious opinion of the country and would have powerful and far-reaching influence. Both the Protestant and the Catholic Commissions warmly welcomed the idea of close co-operation between the Protestant, Catholic and Jew in matters of industrial dispute. The first opportunity for joint action came when the representatives of the three Commissions prepared a statement on the coal crisis for presentation to the President. Your Chairman was unable to attend this meeting which was held in New York but the Commission was ably represented by Rabbi Ephraim Frisch. Your Commission held a special meeting in New York early in June, approving the statement, and after conferring with President Calisch, decided to send representatives to accompany the delegates from the Protestant and Catholic Commissions to Washington. On June 19th, the following statement was presented to President Harding by Father John A. Ryan, representing the Catholic Commission; Dr. E. O. Watson, representing the Protestant Commission, and the Chairman of your Social Justice Commission:

To the President of the United States:

We desire to express to you, on behalf of the three great religious organizations that we represent, our conviction that the time has arrived when our Government should act to bring about a conference in the bituminous coal industry to end the present strike. We believe that the majority of the people of this country are unwilling to have its vitally important industries subject to economic combat as a means of settling disputes. Whenever either disputant in a controversy declines to employ the method of conference it becomes proper for the Government to intervene. It is inconceivable that public action should wait until the sufferings of women and children in mining towns should have reached the proportions of a national calamity.

On March 31, 1922, representatives of the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America, and the Department of Social Action of the National Catholic Welfare Council, put before you a resolution adopted by their respective bodies urging Government action looking toward the settlement of the coal controversy. At that time it was pointed out that the operators in the Central Competitive Field, comprising Illinois, Indiana, Ohio, and Western Pennsylvania, had pledged themselves two years previously to confer with the Union in order to negotiate a new contract. We wish to express our approval of the action of the Administration in publicly fixing responsibility for the failure of such a conference upon certain of the coal operators who were unwilling to be governed by the terms of their agreement. Our resolution further called attention to the lack of accurate information concerning the facts necessary to a just settlement of the controversy and urged that a thorough investigation of the industry should be made by Federal authority.

The Administration at that time did not feel warranted in taking action, beyond the issuance of the statement to which we have referred. No conference was held, the strike ensued, and it has now continued through ten weeks. Exclusive of the anthracite fields where conferences are still in progress, there are not far from half a million men idle in the industry. The strike has been more extensive than was anticipated since the miners in several non-union fields made common cause with the United Mine Workers. Following a period of intense business depression, the strike has caused much suffering to the miners' families, and this suffering is rapidly increasing.

It is a matter of profound satisfaction that the strike has been remarkably orderly. We have also been gratified to note that the press has made an unusually successful effort to record the facts of this conflict. Nevertheless, nothing effectual has been done to bring it to an end.

In spite of the desire of the Government to avoid interference in the controversy, it has become necessary for the Secretary of Commerce to request the operators in the non-union fields, and the retailers, not to take

undue advantage of the situation by excessively increasing the price of coal. This action, manifestly necessary under the circumstances, nevertheless serves to show the helplessness of the nation and the increasing danger to the public in the face of so great an industrial struggle. The coal reserves are being steadily depleted; the suffering of the miners and their families is becoming acute and the bitterness attendant upon the conflict will inevitably increase.

We therefore are impelled to urge once more that the Government take steps to end the coal strike by bringing the operators and miners into conference. Since the failure of early attempts at securing a conference according to precedent in the Central Competitive Field, and the consequent suspension of mining in the union fields, unprecedented importance has been given to those fields in which the miners have not joined the strike and where operators and miners are enjoying a temporary advantage because of the strike in the union mines. This setting of one section of the industry and of one portion of the country over against another makes for instability, insecurity, discontent and bitterness. For this reason we urge that unless the operators in the Central Competitive Field can even yet be induced to meet the miners in joint conference in accord with precedent, a national conference be called by the Government sufficiently representative of all the bituminous coal fields to set standards and secure stability and prosperity for the entire industry. We believe that through frank and open discussion the way will be found to restore health and stability to the industry. Without conference, undertaken in mutual good faith, no lasting peace can be attained.

We would respectfully call your attention again to the necessity of securing adequate information concerning the essential facts of the coal industry. In particular, the absence of authoritative information concerning cost of production and profits, has served to increase discontent among the mine workers. Knowing that the Government is under the necessity of pleading for moderation in prices, which it has at present no means to compel, and remembering that the operators have secured an injunction restraining the activities of the Federal Trade Commission in securing data concerning costs and profits, it is natural that the miners and the public should feel that their interests are not being safeguarded and that they are suffering unfair discrimination.

In the anthracite fields where conferences are still in progress the lack of full information regarding the financial facts of the industry may cause the failure of all attempts to negotiate a new agreement. The consumers resent high prices for coal but are unable to form an intelligent judgment as to the cause on account of the lack of authoritative information. We therefore urge that if it is not feasible to restore to the Federal Trade Commission the authority which it formerly exercised, the Administration recommend Congressional action creating an authoritative body which shall have power to secure and make public all the essential facts of the industry.

Any settlement of the present strike, no matter how it is reached, will have only temporary force unless it is accompanied by provision for full knowledge and publicity concerning the facts upon which a satisfactory organization of the industry must be based.

We call upon our Government, out of concern for the well-being of the nation as a whole, the health and comfort of the miners, and the preservation of the mining industry, to take immediate steps to bring the disputants together in order to secure a just settlement of the present strike and an organization of the coal industry on the basis of the maximum service to the nation. You, Mr. President, succeeded in bringing the nations together in conference to reduce armaments and the incitements to war. We respectfully urge that a national coal conference and a Federal investigation of the coal industry would have far-reaching consequences in promoting domestic tranquility and abridging the causes of industrial strife.

The Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America.

The Department of Social Action of the National Catholic Welfare Council.

The Social Justice Commission of the Central Conference of American Rabbis.

At present, your Commission lacks the power which is delegated to the other two Commissions, to put forth any statement or subscribe to any statement put forth by other commissions without authority from the Conference. Your Commission therefore recommends that the Conference authorize the Social Justice Commission to take the necessary steps for formal co-operation with the Protestant and Catholic Commissions with the understanding that before attaching the name of the Conference to any public statement, a referendum of the Executive Board of the Conference be taken; that in the event that three-quarters of the members of the Executive Board favor the attachment of the name of the Conference to the joint statement of the Commissions, your Commission may consider itself empowered to proceed.

Your Commission herewith presents a series of statements on current industrial and social problems of social concern.

CHILD LABOR

The recent decision of the Supreme Court of the United States that the Federal Child Labor Act was unconstitutional, made on the ground that it violates rights which, under the Constitution, were guaranteed to the States, has removed that protection, which has hitherto safeguarded the welfare of thousands of children.

While the majority of the States in the Union have adequate Child

Labor legislation, there are still some in which such legislation is either inadequate or does not exist. The decision of the Supreme Court has placed the responsibility for proper legal enactment upon the legislatures of the States, at least until such time as a new Federal measure is devised.

The Conference appeals to the members of these various State legislatures to introduce adequate "Child Labor" bills at the earliest possible moment and to secure their immediate passage, to the end that this inhuman and cruel condition may be abolished in the United States.

UNEMPLOYMENT

The problem of unemployment in America is testing our democratic principles. It demands consideration because the effects of unemployment transcend the industrial field and touch every phase of our national life and growth.

Philanthropy does not adequately meet the issue in that relief does not strike at the root of the problem. Private and public agencies for employment fail to facilitate the mobility of labor or to stabilize employment. City, State and National measures for relief often conflict and do not readily provide a quick exchange for casual and seasonal labor. Such measures have proven at best temporary expedients.

The widespread unemployment, which is beginning to diminish, was due, in the main, to abnormal post-war conditions. The problem of unemployment, however, is more than an emergency phenomenon. It is and will be a constant social problem, so long as our industrial organization remains what it is.

The Central Conference of American Rabbis advocates that the National, State and municipal authorities create free employment bureaus, the operations of which shall be co-ordinated and standardized in a thorough-going manner; and it further advocates that a co-operative study of unemployment insurance be undertaken by labor, industry and government with a view to evolving a plan of insurance which will protect labor in periods of enforced idleness.

THE BREAKING DOWN OF INDUSTRIAL STANDARDS

The Conference, at its Rochester Convention, 1920, adopted the report of the Commission on Social Justice which included the following industrial norms as axiomatic:

The eight-hour day as the maximum for all industrial workers; a compulsory one-day-of-rest-in-seven; the regulation of industrial conditions to secure for all workers a safe and sanitary working environment; the abolition of child labor; adequate workingmen's compensation for industrial accidents and occupational diseases and provision for the contingencies of unemployment and old age.

The period of deflation, through which we are now passing and the end of which is not yet in sight, has given many employers the opportunity of lowering those industrial standards which are essential to the well-being of the employee. It is true that the change in economic conditions demands that there should be numerous readjustments of wages without any diminution of production. Yet there are standards in the industrial world, which, after years of effort and struggle, have been established as necessary for human welfare.

The Central Conference of American Rabbis views with dismay the attempt on the part of some employers to break down these standards. This attempt has led many to decrease wages to a point lower than is consistent with a proper standard of living for the worker and his family, and to increase the length of the working day beyond that which has been regarded as the maximum.

Therefore the Conference urges all leaders in industry to maintain the humane standards already established, owed to labor as a matter of right and justice and necessary for industrial peace.

IMMIGRATION

The Central Conference of American Rabbis deplores the action of the United States Government in virtually abandoning its policy of keeping America a haven of refuge for the persecuted and down-trodden of the world.

It holds that the whole problem of immigration requires further study and investigation, that the present law is thoroughly inadequate to meet the situation and that this law should be repealed.

This Conference, reaffirming its stand in behalf of a humane, just and liberal immigration policy stands ready actively to co-operate with other national organizations whose attitude toward this problem is similar to its own.

The report was received, and, upon motion, the recommendations therein contained, were taken up for consideration.

Recommendation I was adopted.

Recommendation II was referred to the Executive Board.

Recommendation III was adopted.

Recommendation IV, as amended, to read "in case three-fourths of the members of the Executive Board approve", was adopted.

Recommendations V and VI were adopted.

Recommendation VII, as amended, was adopted.

The report of the Commission was adopted as a whole, as amended.

An agreement of co-operation between the Central Conference of American Rabbis and the Palestine Development Council was then read with the favorable recommendation of the Executive Board for adoption.

WHEREAS, the Palestine Development Council has been established for the sole purpose of stimulating the social economic reconstruction of Palestine in co-operation with the mandatory power; and

WHEREAS, the Central Conference of American Rabbis, in the course of its statement made at Rochester, 1920, said that it was the duty of all Jews to contribute to the reconstruction of Palestine, insofar as Jews may be enabled to place themselves there.

THEREFORE, the Palestine Development Council and the Central Conference of American Rabbis hereby agree, by their joint efforts, to associate themselves in the economic rehabilitation of Palestine and the promotion of the settlement in that country of such Jews as wish to go there.

FURTHER, the Palestine Development Council and the Central Conference of American Rabbis, in adopting a policy of joint active participation in the work of developing Palestine, hereby agree that such joint effort is predicated upon the understanding that neither party, as an organization, is committed to any political-nationalist program.

IT IS FURTHER AGREED that the Central Conference of American Rabbis shall call upon its members actively to support, in accordance with this agreement, the economic enterprises of the Council; provided, however, that the Central Conference of American Rabbis or the Palestine Development Council shall have the right to terminate this agreement at its annual convention.

FURTHER, that upon the acceptance of these resolutions by the Palestine Development Council and the Central Conference of American Rabbis, at their respective conventions, they be given the widest publicity and be published in the program describing the aims and the objects of the Central Committee of the Palestine Development League.

IT IS FURTHER AGREED, that the Conference shall have a representation of six in the Palestine Development Council, to belong to the group in the Council that are known as members at large. And furthermore, the Conference shall appoint six men to serve on the Central Committee of the Palestine Development League.

The agreement was adopted with but one negative vote—Rabbi Solomon Foster asking that his vote be recorded in the negative.

Rabbi Foster: In voting against the resolution on co-operation between the Central Conference of American Rabbis and the

Palestine Development Council, I wish to have it recorded that I am not opposed to helping our brethren living in Palestine in every way they may need the help of American Jews. But this resolution presupposes a great deal more than appears on the surface and requires more consideration than this hurried presentation and action, which its proponents urge upon us, make possible. Our short discussion already has disclosed sufficient questions that have not been satisfactorily answered that ought to make a deliberative body like ours a little more cautious. The first paragraph calls for our co-operation with the Mandatory Power, but no one has given us the semblance of authority which would entitle us to believe that the Mandatory Power would enter into co-operation with us. In the fourth paragraph the statement is made that our co-operation is predicated upon the understanding that neither party as an organization is committed to any political-nationalistic program, but this means nothing when by adopting the resolution we accept the whole practical program of Zionism in stimulating the social and economic reconstruction of Palestine, which is all the more pleasing to Zionists because we do it without any reason whatever. How absurd for a body of thinkers such as we hope we have the right to call ourselves to enter upon any program without some philosophy or reason for an action. We disclaim the political philosophy of the Zionists, but we adopt their program. Then on what basis do we promise to stimulate the social and economic reconstruction of Palestine? If our motive be philanthropic, which from the standpoint of the Conference is logical, should we not state it, and having so decided, should we not rather choose some other means and co-operate with some other organization for the purpose?

The last clause is sufficient to cause us to exercise due caution before committing the Conference to this resolution. Reference is made to the Palestine Development League about the organization, function and purpose of which not a word has been said. While the Central Conference of American Rabbis always has the right to withdraw from any organization that may prove to be useless or antagonistic to its principles, it seems to me to be wiser and more ethical for us who help shape Jewish public opinion, (which in the last analysis means the support and money of our Jewish peo-

ple who trust to our guidance), to be very careful of our words lest they lead our people and ourselves astray. Because of these considerations, much as I dislike to oppose the majority vote, I wish to have my vote in the negative recorded.

It was moved and adopted, that the address of Mr. Jacques Faitlovitch be given at the close of the services on Friday evening.

The Conference then adjourned.

FRIDAY EVENING, JUNE 30

Divine Services for the Sabbath were held at the First Presbyterian Church. The opening prayer was delivered by Rabbi Eugene Mannheimer. The Evening Service for the Sabbath from the Union Prayerbook was read by Rabbi Israel L. Kaplan. The Conference lecture was delivered by Rabbi Henry Cohen (Appendix B). The Adoration and the Kaddish were read by Rabbi Louis J. Haas. The benediction was pronounced by Rabbi Martin Zielonka.

After the service a plea in behalf of his work among the Falashas was made by Mr. Jacques Faitlovitch. A committee was appointed by the President to give moral and financial support to this work. (See p. 11.)

SATURDAY MORNING, JULY 1

The Conference assembled for divine services. The opening prayer was delivered by Rabbi Jacob Singer. The Sabbath Morning Service from the Union Prayerbook, was read by Rabbi Frederick I. Rypins. Rabbi Israel Bettan read the weekly portion from the Torah. The Conference sermon was delivered by Rabbi Jacob H. Kaplan (Appendix C). The Adoration and Kaddish were read by Rabbi Sol. L. Kory. The benediction was pronounced by Rabbi Ephraim Frisch.

SATURDAY AFTERNOON

The Conference assembled at 3:30 o'clock. A paper on Bernhard Felsenthal—An Appreciation—was read by Rabbi Joseph Stoltz (Appendix J); one on Mobilizing the Laymen, was read by Prof. Meyer Jacobstein (Appendix I); and one on Jewish Education after Confirmation, was read by Rabbi Isaac Landman. The discussion of the paper of Prof Jacobstein was participated in by Rabbis Brickner, Foster, Fox, Fram, Franklin (Leo M.), Heller (James G.), Lazaron, Morgenstern, Ranson and Rauch.

The Conference then adjourned.

SUNDAY MORNING, JULY 2

The Conference assembled at 10 o'clock, with the President, Rabbi Edward N. Calisch, in the chair. The minutes of the previous sessions were read and confirmed.

The report of the Committee on Contemporaneous History was read by the Chairman, Rabbi Cohon.

REPORT OF THE COMMITTEE ON CONTEMPORANEOUS HISTORY

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee presents herewith a report of events, of Jewish interest, which occurred during the past year (see Appendix K), and submits in connection therewith the following recommendations for your approval:

RECOMMENDATIONS

I. That in addition to its resolution to co-operate with the Palestine Development Council, in social and economic reconstruction of Palestine, the Central Conference of American Rabbis authorize the incoming Executive Board to extend financial assistance to the Hebrew Archaeological Society, as a practical expression of interest in its important work.

II. That the Central Conference of American Rabbis extend its congratulations to Mr. David Brown, of Detroit, Michigan, and his co-workers for the efficient way in which they helped American Jewry to do its duty to those who dwell in the valleys of tribulation.

III. That the Central Conference of American Rabbis express to Dr. Kohler our prayerful hope that God spare him for many years and enable him to continue to enrich us with the abundant fruit of his wisdom.

IV. That the Central Conference of American Rabbis extend its congratulations to the Board of Governors of the Hebrew Union College on the progress of the institution and assure Dr. Morgenstern of whole-hearted co-operation in his sacred work in behalf of American Israel.

V. That the Central Conference of American Rabbis record its grief at the death of J. Walter Freiberg, Abraham Leib Shalkovitz, Micha Joseph Berditchevski, Morris Jastrow, Jr., Ignatz Goldziher, Samuel Poznanski, David Hoffman, Nehemiah A. Nobel and Samuel H. Margulies, and communicate its expression to the authorities of the institutions with which they were associated and to their bereaved families.

Respectfully submitted,

SAMUEL S. COHON, *Chairman*,
JOSEPH LEISER,
CHARLES J. FREUND.

The report was received and the recommendations considered *seriatim*.

Recommendations I-V were adopted and referred to the Executive Board.

It was moved and adopted that the incoming Committee on Contemporaneous History be informed that it is the sense of the Conference that obituaries should be submitted in briefer form.

The amendment to the Constitution on which action had been postponed until the amendment could be reworded, was taken up for consideration.

The Acting Vice-President, Rabbi Morgenstern, takes the Chair.

The following amendment to the Constitution was adopted:

ARTICLE III, SECTION 2

When any member retires from the ministry, or from affiliation with any rabbinical seminary, to engage in any other pursuit, not kindred to the rabbinate, it shall be within the discretion of the Executive Board then or thereafter to terminate his membership if deemed advisable.

The report of the Committee on Religious Work in Universities was read by the Chairman, Rabbi Franklin.

REPORT OF COMMITTEE ON RELIGIOUS WORK
IN UNIVERSITIES

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Religious Work in Universities begs to report that the work heretofore carried on by this Committee has gone steadily forward during the period covered by this report. However, because we had practically no funds at our direct disposal and in particular, because of the lack of available men fitted for this work, there has been no opportunity for expansion of our activities. The Union of American Hebrew Congregations has in a number of instances subsidized in part the work initiated by us but the funds allowed by that organization for this purpose are also far from adequate to meet the situation.

We believe that there is an almost universal failure on the part of our national organizations as well as on the part of individuals who truly desire to aid the cause of Judaism, to sense the far-reaching importance of bringing the message of Judaism to our young men and our young women during their student years. We believe that some organized plan of educating the public to the tremendous value of this work ought to be devised.

To verify our statement that there is no activity that can be undertaken by this Conference or by similar organizations that will more fully repay itself in an enlightened interest in things Jewish than the particular work which is sponsored by this Committee, one needs but to point to the numerous instances of young men and young women who in virtue of the inspiration received in student congregations have become leaders in the Jewish life of the various communities to which they have gone upon their graduation from college. While there has been no notable expansion of our work this year, the various student congregations heretofore organized have continued their work and almost everywhere there has been a manifestation of increased loyalty and enthusiasm.

However, one great weakness in our work is reported from all quarters. This refers to the lack of consistent leadership. It is perfectly obvious that if our work with the university student is to leave a definite impression, it must be carried on not spasmodically but systematically and by men who are intellectually and temperamentally fitted for the peculiar task of meeting the university student. The young man during his college years accustomed as he is to the environment of the class room is exceedingly alert. He is usually critical in his attitude and all too ready to pick flaws in the message that is not carefully prepared, well delivered, and above all, sound in content.

On the other hand, he is surprisingly and gratifyingly receptive to a truly spiritual message, a fact which experience tells us many of our rabbis do not sufficiently grasp. We would not be construed as criticizing or passing judgment upon any of our colleagues when we say that not every man who

does good work in his own pulpit is really fitted to work with students. Many of our men occasionally called from cities situated near great seats of learning to occupy the pulpits of student congregations do not seem to comprehend how very important it is to bring to the men and the women whom they are to address, a message that is virile. Too many of our men speaking to students deal in abstractions. Too many of them phrase their message in a negative way. Too many of them instead of bringing to the men and the women, a constructive religious program, content themselves with criticizing our sister faiths and sometimes various groups among our own people. Nothing could be further removed from the ideal address to students than this.

What these men and women want is a straightforward interpretation of life and its meaning from the standpoint of Judaism. They do not care for abstract philosophy so far as the content of an address is concerned, and they do not want oratory in the usual acceptation of the term so far as the method of presentation is concerned. What they want is a straightforward, unambiguous presentation of Judaism's ideals and purposes.

Now in order week by week to bring such a message to the men and the women who ought to become our leaders in the days to come, men must prepare themselves in a special way for their work. We believe therefore that the real solution of the problem in hand will be the training of a number of rabbis for the specific task of ministering to student congregations. We need student rabbis just as other denominations have at many of the seats of learning, their student pastors. Until that is possible, however, we shall not cease to be grateful to those of our colleagues who are ready to volunteer their services in forwarding this great and important work.

In a number of instances, a Jewish chapel would help very greatly in centering the Jewish life of a college community. For the erection of such chapels, we can, however, depend only upon the benefactions of individuals and as yet, no person has come forward ready to help any of our university groups in this matter.

We cannot forbear to say a word as to the influence of the Menorah Society in our universities. Insofar as we have had the opportunity of observing the work of this organization, it has been admirably conducted and deserves the encouragement of all earnest Jews and Jewesses. The same must be said of the Jewish Chautauqua Society, which through its summer courses at the universities is doing much to prepare the minds of thousands of young men and young women—Jews and non-Jews alike—for an appreciation of the message and the mission of the Jew.

There is considerable difference of opinion as to whether the Union Prayerbook now in use in some of the student congregations or the special rituals which have been prepared in one or two instances, properly meet our present needs. Some of the members of our Committee are quite sure that the use of the Union Prayerbook ought to be encouraged by these

organizations. Others hold that because the membership of the congregations is necessarily made up of representatives of every group within Jewry, that a new ritual ought to be prepared especially for student congregations.

We recommend therefore that the incoming Committee on Religious Work in Universities be urged to study this problem and report their findings at the next Conference.

Concluding this report, we wish particularly to thank the rabbis in all parts of the country who have co-operated with this Committee in maintaining the high standard of religious work in universities, and all who have contributed to the furtherance of the task in hand.

Your Committee recommends that a joint conference of representatives of the Central Conference of American Rabbis, of the Department of Synagogue and School Extension of the Union of American Hebrew Congregations, of the Menorah Society, of the Chautauqua Society and of any other organization interested in doing work among Jewish students at universities, be held to establish a more satisfactory basis of co-operation in regard to religious work at universities.

Respectfully submitted,

LEO M. FRANKLIN, *Chairman*,
FREDERICK COHN,
SAMUEL M. GUP,
LOUIS J. KOPALD,
ISAAC LANDMAN,
LOUIS L. MANN,
JACOB SINGER,
RICHARD M. STERN,

The report was received and adopted, as amended.

The President, Rabbi Calisch, takes the Chair.

The report of the Committee on Relief Fund and the Commission on Synagog Pension Fund was read by Rabbi Stolz.

REPORT OF COMMITTEE ON RELIEF FUND AND COMMISSION ON SYNAGOG PENSION FUND

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Relief Fund and Synagog Pension Fund begs leave to report as follows for the period covering the past 14 months, namely, April 1, 1921—June 1, 1922.

Seven pensions amounting to \$215 per month were paid to two incapacitated members and to the widows of five members. One orphan who had received a pension since the death of his father has become self-sustaining

and is no longer our pensioner. The total amount expended for these pensions was \$3010.00.

By resolution of the last Conference, \$1,000 was sent from the Relief Fund to Dr. Gruenwald, President of the Rabbinerverband of Vienna, who acknowledged the gift with these words of overflowing gratitude: *Fuer diese grossherzige Liebesgabe danken wir herzlichst im Namen aller Wiener Kollegen. Mit dieser Spende wollen wir die ueberaus trostlose Lage der Rabbiner und Rabbinerswitwen in Wien und Deutschoesterreich mildern, ihnen die Moeglichkeit geben, Kleider und Waesche fuer den kommenden Winter zu besorgen.*

This makes an expenditure since the last convention of \$4,010.

The receipts of the Relief Fund during the same period were \$5,586.29, viz: One-half dues, \$645.00; interest, \$2,931.79; donations, \$2,109.50.

This leaves a surplus of \$1,576.29 which has been added to the Relief Fund of the Conference which now amounts to \$41,696.08, and which is securely invested in Liberty and Victory bonds in the keeping of our Treasurer.

We approve of the recommendation of the Committee on Solicitation that this Committee be made one of the Standing Committees of the Conference and that in this way the efficiency of the Committee will be increased.

Many reports have come to us of the pitiful condition of our colleagues and their families in Germany, Austria, Czecho-Slovakia, and Hungary owing to the depreciated value of the currency of those countries. They receive no help from the Joint Distribution Fund and we would therefore recommend that this Conference appropriate \$1,000 from this fund for their relief to be expended under the direction of the Executive Board.

The Synagog Pension Fund, founded by the munificent gift of Jacob H. Schiff and which is in the keeping of the Union of American Hebrew Congregations now amounts to \$126,595.76, which is invested in Third Liberty Bonds.

Mr. L. Vogelstein, Chairman of the Union Commission on Synagog Pension Fund has carefully prepared a plan of insurance which was to have been submitted to the Executive Committee of the Union which met in Cincinnati, June 11. Owing to the pressure of business, consideration of this report had to be deferred until the next meeting of the Board.

A copy of this report was previously submitted to your Commission and it is such a decided departure from the original plan that we recommend another joint meeting of the Commissions prior to the meeting of the next Council which will be held in the City of New York in January, 1923.

Respectfully submitted,

JOSEPH STOLZ, *Chairman*,
ABRAM HIRSCHBERG,
MORRIS NEWFIELD.

The report was received and adopted.

An invitation to hold the next convention of the Conference at Cleveland, Ohio, was presented by Rabbi Wolsey in behalf of himself and Rabbi Silver and their congregations.

The thanks of the convention was extended to Rabbis Wolsey and Silver and to the Cleveland community and the question of selecting the place for the next convention was referred to the Executive Board.

The report of the Committee on Resolutions was read by Rabbi Rauch.

REPORT OF THE COMMITTEE ON RESOLUTIONS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Resolutions begs to make the following recommendations on the resolutions introduced at the Conference, and asks their adoption:

I.

WHEREAS, all the European Governments engaged in the late war have released all offenders against war time laws and in view of the fact that the United States war time Espionage Act has been repealed, we believe that the release of men convicted under it will be both just and merciful.

Therefore, be it *Resolved* by the Central Conference of American Rabbis, that in the name of those precious spiritual treasures guaranteed by the founders of our beloved country, freedom of thought, freedom of speech and freedom of conscience, we urge that all war prisoners who have committed no acts of violence either against persons or property or government, but who are held solely for the expression of their convictions, be released from federal prisons;

Resolved, that a copy of these resolutions be sent to President Harding in whose hands this power reposes, asking that this matter receive his personal consideration and speedy action.

And be it further *Resolved*, that the Central Conference of American Rabbis accept the invitation extended to it to be represented at Washington with other organizations for the occasion of the personal appeal to be made to President Harding the third week in July.

HORACE J. WOLF,
HENRY BERKOWITZ,
JACOB SINGER,
ISER S. FREUND,
MORRIS YOUNGERMAN,
MORRIS S. LAZARON,
JAMES G. HELLER.

In regard to the matter of political prisoners, your Committee refers to a former resolution of the Conference, Vol. XXX, p. 101, and begs leave to repeat it as your Committee's recommendation with the following preamble: Whereas all the European governments engaged in the late war have released all offenders against war-time laws, and in view of the fact that the United States war-time Espionage Act has been repealed, we believe that the release of men convicted under it will be both just and merciful.

Furthermore, in the matter of sending a representative to a meeting to be held in the city of Washington, D. C., your Committee recognizes the value of personal representation, but recommends that this matter be referred to the Executive Board for action after it has ascertained what other organizations will be represented and the character of the demonstration.

The recommendation of the Committee was adopted.

II.

Resolved, that the Central Conference of American Rabbis disapprove of conducting Jewish funerals on our holy days, except where the immediate burial is demanded in the interest of public health.

SAMUEL S. COHON,
HENRY ENGLANDER,
ABRAHAM J. FELDMAN.

Although in the Codes of Jewish Law there is no express prohibition against conducting funerals on the festivals (Year Book, C. C. A. R., Vol. XXXI, p. 53), yet, in deference to Jewish custom and sentiment, your Committee is of the opinion that the members of the Central Conference of American Rabbis should abstain from conducting funerals on these days except where public health demands.

The recommendation of the Committee was adopted.

III.

The Central Conference of American Rabbis, in keeping with the teaching of Judaism that the Jewish people have a mission, expresses its grateful appreciation to Dr. Jacques Faitlovitch for his seventeen years of unselfish service among our brethren, the Falashas in far-off Abyssinia.

The Conference endorses the work of Dr. Faitlovitch in uplifting the Falashas and preserving them within the household of Israel.

The Conference calls upon congregations, schools, lodges, religious and

philanthropic societies, and upon individuals to give financial support to this noble cause.

EPHRAIM FRISCH,
MAX HELLER,
DAVID LEFKOWITZ,
ABRAHAM J. FELDMAN.

While heartily endorsing constructive missionary work among the Falashas, your Committee feels that, before a country-wide appeal for funds is made in the name of the Conference, the Executive Board be requested to ascertain the definite financial needs for carrying on such work and to notify the members of the Conference accordingly.

The recommendation of the Committee was adopted.

IV.

WHEREAS, the Central Conference of American Rabbis and the Palestine Development Council have agreed jointly to unite for the economic rehabilitation of Palestine without committing themselves to any political nationalist program,

Be it *Resolved*, that these two organizations jointly invite all other Jewish organizations of national scope to associate themselves with the Conference and the Council in this work, to the end that an organization of united Jewry may be developed for the upbuilding of Palestine in co-operation with the Mandatory Power.

ISAAC LANDMAN,
ABBA HILLEL SILVER.

By the recent agreement between the Central Conference of American Rabbis and the Palestine Development Council, the willingness of the Conference to co-operate in the cultural and economic development in Palestine has been made clear. Your Committee, therefore, feels that since the Conference is founded primarily for religious work, it is outside of the scope of the Conference's activities to initiate work of the character suggested by the resolution and for which the Palestine Development Council was specifically organized.

The recommendation of the Committee was adopted.

Respectfully submitted,

JOSEPH RAUCH, *Chairman*,
HARRY W. ETTELSON,
MEYER LOVITCH,
ISAAC E. MARCUSON,
NATHAN STERN,
MARTIN ZIELONKA,

The report was adopted as amended.

The Acting Vice-President, Rabbi Morgenstern, takes the Chair.

The report of the Committee on President's Message was read by the Chairman, Rabbi Franklin.

REPORT OF THE COMMITTEE ON PRESIDENT'S MESSAGE

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee charged with the grateful task of reviewing the President's message and reporting upon the several recommendations therein contained, notes with satisfaction the watchfulness which our President has exercised over all matters affecting the interests of Jews and Judaism during the past year. The numerous and varied activities in which he has engaged in behalf of the Conference, bespeak his zeal and earnestness in meeting the high responsibilities of his office.

We share with the President a feeling of disappointment and indignation that some of the newly formed nations, despite the terms of the treaties entered into with them by the Allies, continue a policy of discrimination against their Jewish citizens, and we recommend that our Executive Board be instructed to enter at once into conference with other national Jewish organizations interested in protecting the rights of our co-religionists to the end that a formal protest be addressed to our Government against a continuance of such discrimination and that our country be invoked to demand from the offending nations a cessation of these injustices.

We concur in the recommendation of the President that the Conference continue its official association with the Anti-Defamation League; that every member put himself in touch with it, to advise it of any un-III toward incident or condition in any particular locality, and to work with it for the protection of our rights and our honor.

We further recommend that, for the greater effectiveness of our work, of the three members of this Conference who shall hereafter be our representatives upon the Board of the Anti-Defamation League, at least one shall be a non-resident of Chicago.

And we likewise recommend that it be the duty of our representatives to present to this Conference or to its Executive Board at regular intervals a report of the activities of the Anti-Defamation League.

This Committee heartily endorses the suggestion of the President that it

would be highly desirable to have formulated a code of ethics governing the relations of rabbis with their congregations and with one another.

IV Such a formulation has already been made and adopted (see Year-book, Volume X). We recommend that these statements be referred to the Committee on Arbitration to determine the need of a reformulation. In case no such need appears these statements shall be printed in pamphlet form and sent to every member of the Conference as well as to every new member of the Conference at the time of his election. Should it however appear that a reformulation of principles seems necessary, such reformulation shall be presented to the next meeting of the Conference.

We note with gratification that our American rabbinical schools are meeting, with growing efficiency, the complicated problems and the heavy responsibilities that confront them. The Central Conference of V American Rabbis pledges its continued loyalty and support to these schools.

As a Conference of Reform rabbis, we observe with particular satisfaction the rapid expansion, the important additions to the Faculty, the enlargement of scope and the improvement of methods inaugurated by the Acting President of the Hebrew Union College in the assumption of his important charge. We are confident that a new era of closer adaptation to the needs of rabbinical education is starting for the Hebrew Union College—the Alma Mater of most of our membership. In his courageous and circumspect attack of the difficult task he has undertaken, our colleague, the Acting President, who asks so earnestly for the co-operation and counsel of the American Rabbinate, is entitled to our loyal and vigorous support.

We offer our felicitations to the *Hochschule fuer die Wissenschaft des Judenthums of Berlin* upon the occasion of the 50th anniversary of its foundation. We express also to the Jewish Theological Seminary of America our earnest hope that it will be successful in its present effort to strengthen its resources for the continuance and the enlargement of its work.

As to the matter of the Synagog Pension Fund, we recommend that the Executive Board send to the officers of the Union of American Hebrew Congregations, a communication requesting a conference between the representatives of the Central Conference of American Rabbis and those VI of the Union on the Synagog Pension Fund Commission before the next meeting of the Executive Committee of the Union, in order that a definitely formulated plan be presented before the next Council of the Union to be held January, 1923, in the City of New York.

Referring to the President's recommendation regarding the publication of a "practical Bible", we recommend that the advisability of the publication

VII of a Biblical Reader be referred to the Joint Commission on Text-books.

We express our agreement with the President that every effort be made to make the new translation of the Bible, prepared by the Jewish Publication Society and the Central Conference of American Rabbis conjointly, and published by the Jewish Publication Society, accessible to the largest Jewish public possible, by arranging to produce and distribute an edition of the Bible at a minimum price.

This Committee expresses its approval of the suggestion of the President that the publication of a second volume of "Sermons by American Rabbis" be undertaken, and it recommends that a committee be appointed to consider the matter in all its aspects, and if it finds the publication of such a volume feasible and desirable, to present to the next Conference a plan for carrying the suggestion into effect.

We deem the President's recommendation in regard to the possibility of reviving interest in synagog worship and of intensifying religious zeal as worthy of earnest consideration.

IX We therefore recommend that the Executive Board be requested to appoint a member of the Conference to present at the next convention, a paper dealing with the elements of emotionalism and mysticism in relation to modern Judaism. The specific purpose of this paper shall be to ascertain whether or not there is a possibility of stimulating religious fervor through exercise of these factors in public worship. We note with interest that the Association of Reform Rabbis of New York City and Vicinity has already appointed a committee to consider this problem.

LEO M. FRANKLIN, *Chairman*,
HENRY BERKOWITZ,
HENRY COHEN,
MAX HELLER,
JACOB Z. LAUTERBACH,
CHARLES S. LEVI,
JULIAN MORGENSTERN,
MARCUS SALZMAN,
RICHARD M. STERN,
JOSEPH STOLZ,
LOUIS WOLSEY.

The report was received and the recommendations considered *seriatim*.

Recommendation I was adopted by a rising vote.

Recommendations II-IV were adopted.

Recommendation V was adopted, and, upon motion, it was re-

solved that a copy of the recommendations be sent to the officers of the organizations mentioned.

Recommendations VI-VIII were adopted.

The report was adopted as a whole.

The President, Edward N. Calisch, takes the Chair.

The greetings of the convention were extended to Rabbi Sessler, the oldest member of the Conference present.

The report of the Committee on Nominations was then presented.

REPORT OF THE COMMITTEE ON NOMINATIONS

To the Central Conference of American Rabbis,

GENTLEMEN: Your Committee on Nominations begs leave to make the following report:

President, Edward N. Calisch

Vice-President, Abram Simon

Treasurer, Louis Wolsey

Recording Secretary, Isaac E. Marcuson

Corresponding Secretary, Horace J. Wolf

EXECUTIVE BOARD, 1922-1925

Samuel S. Cohon

Louis L. Mann

Henry Cohen

Harry W. Ettelson

ADVISORY BOARD OF THE HEBREW UNION COLLEGE

Samuel H. Goldenson

Abram Hirschberg

Respectfully submitted,

HENRY ENGLANDER, *Chairman*,
ISRAEL BETTAN,
EPHRAIM FRISCH,
SAMUEL J. HARRIS,
ABRAM HIRSCHBERG,
SAMUEL S. MAYERBERG.

The report of the Committee on Nominations was unanimously adopted, and the Recording Secretary was instructed to cast the ballot for the officers, members of the Executive Board, and the Conference representatives nominated in the report.

The closing prayer and benediction were pronounced by Rabbi Morgenstern. The session closed with the singing of the Star Spangled Banner and *En Kelohem* by all the members of the Conference.

The Conference adjourned *sine die*.

The following amendment to the Constitution was introduced by Rabbis Max Heller and Henry Englander, and action thereon was postponed until the next convention of the Conference.

That Article III, Section I, shall be amended by the insertion of the words: Jewish professors in Semitic academies or faculties. The Article, as amended, to read:

ARTICLE III—*Membership*

SECTION I. Rabbis, active or retired, who are graduates of a rabbinical seminary, professors of rabbinical seminaries, Jewish professors in Semitic academies or faculties, and ministers, not graduates of a rabbinical seminary, who have been in the ministry five (5) years and who have been officiating as rabbi for one and the same congregation three (3) consecutive years shall be eligible to membership. All applications for membership shall be acted upon by the Executive Board.

The following amendment was offered by the Committee on Solicitation of Funds:

We recommend that the By-laws of the Conference be amended so as to read:

(n. On Solicitation of Funds). "Amending Article III, Section 14: The Committee on Solicitation of Funds shall consist of no less than five or more than fifteen members, whose duty it shall be to appeal to congregations and laymen for donations to the Relief Fund of the Conference. Further amending Section 14 so as to make the present section be numbered 15."

REPORT OF AUDITORS

To the Central Conference of American Rabbis,

GENTLEMEN: Pursuant to request we have examined the recorded Cash Receipts and Disbursements of the Central Conference of American Rabbis for the period from April 1st, 1921, to June 10th, 1922, both dates inclusive, and in addition thereto have made an analysis of the various Funds of the Conference from 1911 to the last above named date.

For the period from April 1st, 1921, to June 10th, 1922, the recorded Cash Receipts were traced by us into the bank deposits, and the recorded Cash Disbursements for the same period were found to be supported by properly signed and cancelled bank checks. Cash on deposit at June 10th, 1922, was verified by direct correspondence with the depository banks and the Securities, belonging to the Conference and on deposit in a safety deposit box at The Union Trust Company, Cleveland, were verified by inspection on October 23rd, 1922.

As hereinbefore stated our examination covered only the recorded Receipts and Disbursements and, by request, no attempt has been made to set forth any Accounts Receivable for unpaid dues, etc., and no provision has been made by us for any liabilities of the Conference at June 10th, 1922.

We include elsewhere in this report a summary of the recorded Cash Receipts and Disbursements for the period ended June 10th, 1922, as well as other exhibits setting forth Cash and Securities, Statement of Funds, Bank Reconciliation, etc., at the date last mentioned.

Our analysis of the various Funds, made from Yearbooks for the years from 1911 to 1920, inclusive, and from written records thereafter, disclosed a wide discrepancy between the total of the Funds and the total of the Cash and Securities belonging to the Conference. This was brought about, to a large extent, by the failure to take into account the fact that when an investment has been made the security purchased has not been thereafter considered as being still a part of the Fund. The balance of the discrepancy was due to receipts and disbursements entered in the records in June, 1920, but not included in the report, and to other receipts not recorded. This particular feature of the discrepancy is shown in more detail in the exhibit of Funds, Receipts and Disbursements, included in and made a part of this report.

It will be noted in this same exhibit that no reference has been made to the Publication Fund. This is due to the fact that any balance in this Fund that may have existed at the end of each year has been included as part of the receipts of the General Fund.

We also call attention to the fact that when money from any Fund has been used for investment purposes the Securities purchased therewith have been continued by us as a part of the particular Fund from which the expenditure was made. This may not have been the intention of the Conference, but in the absence of definite instructions to the contrary, it has seemed to us to be the logical manner of procedure. If it is the desire of the Conference to transfer any part or all of any of these Funds to any

other Fund this can readily be accomplished by a journal entry, charging one Fund and crediting the other.

As it has been the custom of the Conference to carry its Securities at par, we have continued this practice, the discount or premium on the investment being absorbed in the current year's operations.

Very truly yours, ERNST & ERNST,
Certified Public Accountants.

CASH RECEIPTS AND DISBURSEMENTS CENTRAL CONFERENCE
FOR THE PERIOD FROM APRIL 1ST, 1921, TO JUNE 10TH, 1922

Cash on Hand April 1st, 1921..... \$ 2,192.27

Receipts

Publications \$ 23,151.25

Contributions:

Relief Fund	\$ 2,109.50
Block Manuscript Fund.....	162.00
Berlin Hoch Schule Fund.....	95.00

Dues 1,200.00

Interest—Liberty and Victory Bonds:

1st—4 $\frac{1}{4}$'s	\$ 42.50
2nd—4 $\frac{1}{4}$'s	255.00
3rd—4 $\frac{1}{4}$'s	85.00
4th—4 $\frac{1}{4}$'s	1,147.50
Victory 4 $\frac{3}{4}$'s.....	1,068.75
	—————
	\$ 2,508.75

Union Trust Company:
Checking Account.....\$ 62.92
Savings Account..... 30.85

93.77

Mutual Building & Invest- ment Co.	56.42
Cleveland Heights Village School Bonds.....	270.00
Exchange12

Disbursements

Publication Expenditures	\$ 12,359.37
General Expenses	5,024.42
Pensions	4,105.00
State of Louisiana—Port of New Orleans Bonds..	2,072.07
Bloch Manuscript Fund.....	162.00

	\$ 23,722.86

Balance June 10th, 1922..... \$ 8,296.29

GENERAL EXPENSE CENTRAL CONFERENCE OF AMERICAN
RABBIS FOR THE PERIOD FROM APRIL 1ST,
1921 TO JUNE 10TH, 1922

Year Book	\$ 2,426.20
Executive Board	690.76
Convention	315.30
Corresponding Secretary's Office	281.85
President's Office	204.03
Treasurer's Office	166.84
Palestine Development Council	148.62
National Association of Religious Liberals.....	100.00
Social Justice	86.50
Solicitation of Funds	73.18
Curator of Archives	52.93
Recording Secretary's Office	32.55
Music Committee	16.08
Religious Work in Universities	12.96
Church and State	11.02
Contemporaneous History Committee	6.50
Marriage and Divorce Committee	6.00
Miscellaneous	393.10
 Total.....	 \$ 5,024.42

CASH AND SECURITIES CENTRAL CONFERENCE OF AMERI-
CAN RABBIS, JUNE 10TH, 1922

Cash on Deposit

The Union Trust Co., Cleveland:

Commercial Account	\$ 2,856.33
Savings Account	3,145.97
	\$ 6,002.30

The Mutual Building & Investment
Co., Cleveland

2,293.99
\$ 8,296.29

Securities (at par)

U. S. Government Securities:

1st—4 $\frac{1}{4}$'s	\$ 1,000.00
2nd—4 $\frac{1}{4}$'s	4,000.00
3rd—4 $\frac{1}{4}$'s	2,000.00
4th—4 $\frac{1}{4}$'s	18,000.00
Victory 4 $\frac{3}{4}$'s	22,500.00
	\$ 47,500.00

Cleveland Heights Village School Bonds	3,000.00
State of Louisiana, Port of New Orleans Bonds	2,000.00
	—————
Total.....	\$ 60,796.29

BANK RECONCILEMENT CENTRAL CONFERENCE OF AMERICAN RABBIS, JUNE 10TH, 1922

The Union Trust Company—Commercial Account
 Balance June 10th, 1922, as shown by officially signed Bank Statement

Outstanding checks :

DATE	NAME	NO.	AMOUNT
May 10, 1922.	Mrs. Isaac M. Wise.....	3151	\$ 50.00
May 10, 1922.	Mrs. Julius Newman.....	3154	25.00
May 26, 1922.	E. N. Calisch.....	3169	32.00
May 26, 1922.	L. L. Mann.....	3170	6.00
May 26, 1922.	David Lefkowitz.....	3171	11.02
		—————	124.02
	Balance June 10th, 1922, as shown by records.....		\$ 2,856.33

ADDITIONS TO AND DEDUCTIONS FROM FUNDS CENTRAL CONFERENCE OF AMERICAN RABBIS,
FOR THE PERIOD FROM APRIL 1ST, 1921, TO JUNE 10TH, 1922

<i>Receipts</i>	Relief Fund	General Fund	Publication Fund	Totals
In Funds April 1st, 1921.....	\$ 34,414.35	\$ 18,277.92		\$ 52,692.27
Contributions	\$ 2,019.50			2,366.50
Publication				23,151.25
Bonds Purchased (at par).....	2,000.00			2,000.00
Interest	87.34			3,019.13
Dues	645.00			1,290.00
Transfer from Publication Fund	10,791.88			10,791.88
Total Receipts.....	5,686.29	13,524.22		23,151.25
				\$ 42,618.76
<i>Disbursements</i>				
Pensions	\$ 4,105.00			\$ 4,105.00
Publication Expense				12,359.37
Bonds Purchased (at cost).....	2,072.07			2,072.07
Miscellaneous Exp.—See Detail.	5,024.42			5,024.42
Bloch Manuscript				162.00
Transfer to General Fund				10,791.88
Total Disbursements.....	4,105.00	7,096.49		23,151.25
				\$ 34,514.74
In Funds June 10th, 1922....	\$ 35,995.64			
				\$ 60,796.29

SUMMARY OF FUNDS, RECEIPTS AND DISBURSEMENTS CENTRAL CONFERENCE OF AMERICAN
RABBIS FOR YEARS FROM 1911 TO 1922 INCLUSIVE

	General Fund	Relief Fund	Total Resources
Balances—Year ended in 1911.....	\$ 4,878.46	\$ 4,996.09	\$ 20,258.10
Receipts for year ended in 1912.....	5,000.00	9,878.46	20,000.00
Invested in Mortgage			21,797.38
	<hr/>	<hr/>	<hr/>
Less:			
Expenses, Pensions, etc.	\$2,981.42	\$ 640.00	
Invested in Mortgage	5,000.00	7,981.42	20,000.00
	<hr/>	<hr/>	<hr/>
Adjusted Balances for year ended in 1912.....		\$ 6,893.13	\$ 21,415.48
Receipts for year ended in 1913.....		4,878.48	2,992.67
	<hr/>	<hr/>	<hr/>
Less:			
Expenses, Pensions, etc.....	\$ 11,771.61	\$ 24,408.15	
Adjusted Balances for year ended in 1913.....	3,666.90	745.00	
	<hr/>	<hr/>	<hr/>
Receipts for year ended in 1914.....	\$ 8,104.71	\$ 23,663.15	\$ 34,011.36
	3,601.36	3,060.17	
	<hr/>	<hr/>	<hr/>
Less:			
Expenses, Pensions, etc.....	\$ 11,706.07	\$ 26,723.32	
Adjusted Balances for year ended in 1914.....	1,654.09	730.25	
	<hr/>	<hr/>	<hr/>
Adjusted Balances for year ended in 1914.....	\$ 10,051.98	\$ 25,993.07	\$ 38,128.50

REPORT OF AUDITORS

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Receipts for year ended in 1915.....	\$2,489.30	5,000.00	7,489.30	\$ 2,563.34
Transfer	5,000.00			5,000.00
Less: Expenses, Pensions, etc.			\$ 17,541.28	2,436.66
			4,078.07	
Adjusted Balances for year ended in 1915.....	\$ 13,463.21		\$ 22,904.19	\$ 39,228.63
Receipts for year ended in 1916.....	5,191.43		3,478.15	
Less: Expenses, Pensions, etc.	\$ 18,654.64		\$ 26,382.34	
	2,518.29		900.00	
Adjusted Balances for year ended in 1916.....	\$ 16,136.35		\$ 25,482.34	\$ 44,436.42
Receipts for year ended in 1917.....	4,549.80		4,061.99	
Less: Expenses, Pensions, etc.	\$ 20,686.15		\$ 29,544.33	
	3,688.72		1,067.16	
Adjusted Balances for year ended in 1917.....	\$ 16,997.42		\$ 28,477.17	\$ 45,474.60
Receipts for year ended in 1918.....	5,109.31		4,488.80	
Less, Expenses, Pensions, etc.	\$ 22,106.74		\$ 32,965.97	
	3,459.17		1,453.46	
Adjusted Balances for year ended in 1918.....	\$ 18,647.57		\$ 31,512.51	\$ 50,160.08
Receipts for year ended in 1919.....	\$3,099.61		\$ 2,677.41	
Bonds purchased in year ended in 1919.....	5,000.00		2,677.41	
	\$ 26,747.18		\$ 34,189.92	

CENTRAL CONFERENCE OF AMERICAN RABBIS

SUMMARY OF FUNDS, RECEIPTS AND DISBURSEMENTS

(Continued)

	General Fund	Relief Fund	Total Resources
Balances brought forward	\$ 26,747.18		\$ 34,189.92
Less :			
Expenses, Pensions, etc.	\$2,973.87	\$ 1,850.00	
Liberty Bonds (\$36.78 Premium)	5,036.78	8,010.65	1,850.00
	<hr/>	<hr/>	<hr/>
Adjusted Balances for year ended in 1919.....	\$ 18,736.53	\$ 5,137.51	
Receipts for year ended in 1920.....	\$5,552.22		
Reinvestment of Funds in Liberty and Victory Bonds			
(\$35,500.00 Par—Cost \$34,800.35)	699.65	6,251.87	5,137.51
	<hr/>	<hr/>	<hr/>
Less : Expenses, Pensions, etc.....			
Adjusted Balances for year ended in 1920.....	\$ 24,988.40	\$ 37,477.43	
Receipts for year ended in 1921, as shown by yearly report	5,263.04	3,177.00	
	<hr/>	<hr/>	<hr/>
Cleveland Heights Village School Bonds at par.....	\$ 19,725.36	\$ 34,300.43	\$ 54,025.79
Receipts entered in records in June, 1920, not included in report	60.00	95.00	
Receipts not entered on records.....	599.21	7,089.15	2,448.92
	<hr/>	<hr/>	<hr/>
	\$ 26,814.51		\$ 36,749.35

REPORT OF AUDITORS

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Less:				
Expenses, Pensions, etc., as shown by report.....	\$5,277.29			\$ 2,115.00
Cleveland Heights Village School Bonds at cost.....	3,132.55			
Expenses, Pensions, etc., entered in records but not included in report	126.75	8,536.59	220.00	2,335.00
Adjusted Balances for year ended in 1921.....		\$ 18,277.92		\$ 34,414.35
Receipts for year ended in 1911.....	\$ 11,524.22		\$ 5,686.29	\$ 52,692.27
Port of New Orleans Bonds—at par.....	2,000.00	13,524.22		5,686.29
Expenses, Pensions, etc.	\$ 5,024.42	\$ 31,802.14		\$ 40,100.64
Port of New Orleans Bonds—at cost.....	2,072.07	7,096.49	\$ 4,105.00	
Balances for year ended in 1922.....		\$ 24,705.65	\$ 35,995.64	\$ 60,796.29

APPENDIX

A

MESSAGE OF THE PRESIDENT
TO THE
THIRTY-THIRD ANNUAL CONVENTION
OF THE
CENTRAL CONFERENCE OF AMERICAN RABBIS

Though no great convulsions have disturbed the progress of the world's affairs during its passage, none the less the past year has been a critical one. The world is convalescing from a desperate illness. There were moments when it seemed as though the patient's condition was too weak to carry it through convalescence to recovery. But under the guidance of a benign and omniscient Providence the crises were passed and the progress toward recovery continued. The out-standing event of the year, the Conference on the Limitation of Armaments at Washington, was a distinct step forward. As Americans we take pride in the fact that this meeting was so signally successful, both in its definite results and in the widening circles of a healing influence. This was due in great measure to the atmosphere in which the Conference met. The fog of traditional European diplomacy and selfish intrigue was dissipated by the clear light of American straightforwardness and the purely unselfish effort to effect a status quo that would benefit all the nations rather than advantage any one. As members of the C. C. A. R., we may take additional pride in the fact that our Conference had no small part in bringing about this result. As will be told in detail further on we joined with other

national organizations both lay and religious, in creating the nation-wide sentiment that demanded, and the moral atmosphere that made possible, the fine fruits of that meeting.

It were trite to observe that the fortunes of the Jewish people fluctuate with the changing conditions of the world at large. As ever the Jews are the barometer of civilization. Now that the year has passed we may rejoice in the fact that on the whole things have bettered. While much remains to be desired, yet the position of our people is improved, both here and abroad. Though there are still great physical suffering and profound economic misery, yet Jewish conditions abroad are bettering. There is a light of hope gleaming from the Orient. The war hysteria and the fevers of ethnic self-determination have begun to subside. Racial animosities are lessening. Though occasional collisions occur and violence is done to Jews, pogroms have practically ceased. Governmental discriminations and popular attacks against the Jews are no longer the rule, except in one or two countries. In Russia the Jews suffer greatly, not so much qua Jews—as the Soviet Government makes no religious distinctions and suppresses all pogroms—as they suffer in common with all the Russian people and in particular because their economic status was just that which the present Government abolished. They are at present undergoing additional distress by reason of the despoilation of the Synagogues of their material treasures. This, however, is not a discrimination, as the churches throughout Russia are likewise being despoiled of their jewels and ornaments and material treasures to serve the ends of the Government.

There is the not unusual condition that religious fervor and activities are liveliest where suffering is deepest, and that they tend to lessen when physical conditions are happy and pleasant. In central, southern and eastern Europe our brethren are manifesting the same unwavering loyalty, the same undiminished devotion that have characterized the generations of the past. Despite their environmental handicaps and intense physical distress, the banner of Judaism is still held aloft by its undaunted bearers. In western and northern Europe civic conditions are far fairer, save that in England considerable anti-Semitic literature is put

forth. This may have something to do with the fact that religious activity is evident in England, while in France, Belgium and the Scandinavian countries religious life is weak and passive. In general while we have cause to grieve over the misfortune and sufferings endured by our brethren in continental Europe, and sufficient reason to extend them all the sympathy and generous assistance within our power, we may comfort ourselves with the fact that these conditions are today more the result of general economic circumstance than of a specific or peculiar Jewish nature, save only in Hungary where the government in control is reactionary and openly anti-Semitic. Restrictive and discriminatory regulations are enforced against the Jews and they are deprived of many of their native rights as citizens and as human beings. I recommend, therefore, that the Conference consider the advisability of making formal representation to the Hungarian Minister at Washington protesting against unjust discrimination against Jewish citizens and the deprivation of their civil rights, which deprivation is not only a denial of the principle of equality now recognized in civilized lands, but also a violation of the treaty entered into by Hungary with the Allies, which specifically stipulates that these rights shall be recognized and respected.

IN THE UNITED STATES

Conditions here in the United States are familiar to you. The question of civic rights has never been raised for us. We have rejoiced in the even-handed justice, in the undisputed equality before the law, in the generous and sympathetic friendships that are the offspring of the spirit of our American democracy. It is true that for a period after the war it seemed as though the dark cloud of an active anti-Semitism would cover the skies of American life. Within the three years following the close of the war there was perhaps more anti-Semitic literature published and distributed in the United States than in any previous period of its history. While the statement may be somewhat repetitious in its nature, yet I cannot but again give expression to our sense of grateful appreciation

of the stand of those fine Christian men and women, and the American press generally, for their defense of the Jewish people against the slanderous attacks that have been made upon them, and their insistence on the un-American and the un-Christian spirit of Henry Ford and his hirelings, and of the other agencies that busied themselves in this movement. If it served to do no more than to emphasize the ideals of American democracy, at the cost of Jewish suffering, we may feel that we have played our historic role of service to mankind. And there is none we would serve more gladly or with freer sacrifices than our own beloved America. But as is the way of God, all things are for the best, and we can now realize that the final results of the anti-Semitic propaganda were beneficial, that Jewish consciousness has been confirmed and Jewish loyalty intensified, and in many instances friendlier and closer relationship with our fellow citizens has been engendered.

The Fordian billows of hatred and falsehood broke against the splendid breakwater of the American sense of justice and sentiment of fair play. The Dearborn Independent ceased its campaign of mendacious and malicious vituperation. But it were a blind optimism to feel that that campaign had been altogether barren of influence. Thirty million pieces of literature containing anti-Semitic articles were distributed from the Dearborn Independent office. That the virus of an agitation so wide-spread, so lavishly financed and so ably engineered, did not penetrate more deeply into the body politic of American life is a real tribute to the sanity of the great mass of American citizenry. But it has left its traces, observable more in the smaller communities and in the rural districts than in the larger centres of population. There are at present three newspapers regularly published, but fortunately not widely circulated, that are wholly or partially anti-Semitic in policy. One of them has adopted anti-Semitism as a plank of its platform. The volumes against the Jews have not ceased to be published and distributed, and the latest of them, Hillaire Belloc's book, "The Jews", is as pernicious as anything that has been put forth. The secret organization known as the Ku Klux Klan, while in some places it disavows any specific anti-Jewish purpose, in others is openly hostile to the Jews, and in general is a dangerous menace to the

civic welfare of the American people. The smaller pin pricks of social discrimination, the hotel, apartment-house and resort proscriptions continue.

With these last named we need have no concern. They affect only those whose Judaism is weaker than their social ambition. The heart that is filled with a genuine love of our ancestral faith and has the courage and pride of its conviction is untroubled by these evidences of paltry spite. Let those who have not the shield of self-respect feel these paper pellets of petty malice. But what does concern us are the attacks made upon the fair name, upon the honor, integrity and patriotism of the Jewish people. These we must combat with every resource within our power. We can no longer supinely submit to the envenomed shafts of slander or to the false accusations begotten of bigotry. We are free men in a free country. But we deserve and secure our freedom only as we fight for it, and possess our fair name only as we defend it. In the spirit of Hillel, if we defend not ourselves, who will defend us? Nor need we be alone in our defense. Other organizations have on occasions made spirited stand against specific encroachments upon our civic safety and communal honor. The Anti-Defamation League of the Independent Order of B'nai B'rith for the past decade has been devoting its energies exclusively in this direction with a degree of success, whose magnitude is probably not known or appreciated by the general Jewish public. I have reason to be aware of the very splendid results it has accomplished. I recommend, therefore, that the Conference continue its official association with the Anti-Defamation League, that every member put

II himself in touch with it, to advise it of any untoward condition or incident in any particular locality, and to work with it for the protection of our rights and our honor.

IMMIGRATION

It is appropriate in this connection to refer to the question of immigration legislation. While perhaps it is not possible to trace an Ariadne thread of specific cause and effect within the tortuous labyrinth of the conflicting emotions of civic selfishness, racial an-

tagonism, religious prejudice and economic fear, yet it is not surprising that some of their malign influence should have been felt in, and reflected by, the law-making body of the nation. The Dillingham Bill, better known as the three per cent immigration law, passed a year ago and re-enacted to continue until June 30, 1923, may not perhaps be said to have been directly due to this campaign, but it is my firm belief that the agitation of hatred against aliens and alienism, that was included in the campaign against the Jews, helped to create a national frame of mind that made this legislation possible. It is true that all designs against Jews or any other particular class were loudly disclaimed, but the fact remains that our brethren are amongst the greatest sufferers from its provisions. As good citizens we respect the law as laid down by our duly constituted authorities. Because it is the law we will loyally obey and uphold it however much we may question its wisdom. But we have not only the right but also the duty as good citizens to make known our views and to enter protest against the continued enactment

of unwise legislation. I recommend that a committee be appointed to draw up a resolution which shall declare our loyal obedience to, and our respect for, civic authority, in accord with Rabbinic teaching that "the law of the land is the law", but that shall protest against the continuance of an intolerant chauvinism that is not only cruelly selfish but also in contradiction to the time honored principles and the fine idealism of American democracy.

THE SARGENT PICTURE

In this connection it is further germane to refer to the Sargent picture of "The Synagogue" in the Boston Public Library. This matter also is familiar to you. While the artist may possibly be absolved from the charge of anti-Semitic intention, in that he has claimed that he followed artistic precedent and tradition in his treatment, there can be no question of its baneful influence and its pernicious misrepresentation of Judaism, nor of its violation of every sentiment of justice that such a thing should be permitted in an institution of public education and supported by public tax-

ation. The Executive Board of the Conference at a meeting held in 1919 adopted a resolution of protest against it and a petition urging its removal, and sent them to the Chairman of the Board of Directors of the Boston Public Library, (Yearbook XXX, pages 21-22). The agitation at that time was without satisfactory results. Recently a new movement was begun toward the accomplishment of the desired end. In February, 1922, Mr. Coleman Silbert, of Boston, a member of the House of Representatives of the State of Massachusetts, introduced a bill in the Massachusetts Legislature authorizing and directing the removal of the picture, "The Synagogue" from the Boston Public Library. He requested the assistance of the Conference in his struggle. I appointed Rabbi Harry Levi, of Boston, as the Conference representative, and sent to Mr. Silbert a copy of the Conference resolution, which latter was read into the minutes of the hearing that was held upon the bill. There was every prospect that the bill would have been passed but for the technical legal difficulties that lay in the way. The bill was referred to the Attorney General, and in May he handed down an opinion that the bill as drawn was unconstitutional. Mr. Silbert drew an amended bill to meet his objections, which bill has passed both houses of the legislature.

It is with pleasure that I am able to report to you that the Governor signed the bill and that it became effective, one might say, symbolically, on June 14th, "flag day."

It will interest you to learn that the participation of the Conference was in no small measure a factor in the achievement. In his letter of June 14th, Mr. Silbert wrote, "May I at this time say that the Conference may feel that it did yeoman service in this case, as the presentation of the case as set forth in the President's report, in Vol. XXX of your annual reports, was very effective in pointing out the injustice of the situation and in gaining adherents to our bill". Mr. Silbert deserves the thanks of American Jews for his fine work in this connection.

THE BIBLE IN THE PUBLIC SCHOOLS

It is likewise appropriate, in this connection, to say a word concerning the continued agitation for the reading of the Bible in the

Public Schools. Even if there were no suspicion of anti-Semitism in this agitation, it none the less affects us strongly and tends to prejudice our position in the mind of the nation at large with a very strong probability of eventually affecting our civic and religious rights. Details on this topic will be made by the appropriate committee upon whatever contests may have taken, or are taking place throughout the country, whether of local initiative, or in response to what seems to be the urgings of some national organization. There is one action of general import that is to be considered. Certain citizens of the State of Washington, defeated in their efforts in that State, announced that they would take the matter to the Supreme Court of the United States. Upon seeing this announcement I wrote to the Chairman of the American Jewish Committee calling his attention to it, and suggesting that if any action were to be taken that we unite our forces. The Chairman replied that there was no probability of the matter being carried to the Supreme Court, as it was beyond the jurisdiction of national legislation or control and was a thing that belonged exclusively to the individual States. This view is doubtless correct, as no further steps have been taken in this direction. While I believe that, if the action were taken, the outcome would be wholly in our favor and helpful to a reassertion of the principle of separation of church and state, yet the incident discloses that the zeal of fanatic partisans does not falter and that for us eternal vigilance must be the price of liberty.

SACRAMENTAL WINE

The problem of sacramental wine is still with us. Events have justified the stand taken by the Conference as set forth in the resolutions adopted in Rochester in 1920 and in Washington in 1921, (Yearbook, XXX, page 74 and XXXI, page 91). In accordance with the recommendation contained in the latter resolution, the widest publicity possible was given the position of the Conference and with beneficial result. Quite a few newspapers in the country commented editorially very favorably upon it. Upon the adjournment of the Conference in Washington I wrote to a number of Jewish national organizations advising them of the ac-

tion of the Conference, and suggesting that similar action by their organizations would be helpful.

In the fall of the year I received information that violations of the prohibition law by so called "Rabbis" were becoming more numerous and flagrant, and that unless something was done to stop them, great scandal would ensue. I sent a circular letter to the members of the Conference advising them of these facts and requesting a vote on the question, whether the President should petition or urge Congress to repeal that portion of the enactment-law that permitted the purchase and distribution of sacramental wine. A special meeting of the Executive Board was called for January 31, 1922 to consider the result of the vote and to take action. Meanwhile the scandals broke. Glaring headlines appeared in public newspapers saying that "Jewish Rabbis Reap Fabulous Sums by Flouting Dry Law", that "Big Illicit Pools were Selling Sacramental Wine" and others of similar character. The Providence, R. I., Journal undertook an exposure of these abuses and a campaign for the repeal of the law. Conditions had become very painful. I wrote to the Providence Journal setting forth the position of the Conference, and not only declaring that the sentiment of the vast majority of respectable and law observing Jews was against these abuses and violations, but also protesting that the Jews as a whole should not be condemned because of the sins of a few lawbreakers. The paper asked me for a statement of the position of the Conference, which I gave and which it published. I was assured by Rabbi Gup, of Providence, that the statement created a very favorable impression and was very helpful.

The Executive Board met in special session at Pittsburgh on January 31st. The result of the referendum vote was three to one in favor of action toward securing a repeal. But the Board after a very earnest and careful consideration of the question found that there were serious objections to this procedure, chief among which was that it would involve the constitutional question of religious liberty. Some Christian Churches protested against the repeal of the permissive clause as a violation of religious liberty. It was thought that, if we touched upon this phase of it, we might not only come in conflict with the Church, which while a consid-

eration was not the chief one, we would establish possibly a precedent which might come back to plague us later. We realized that to broach the question of religious liberty as guaranteed under the Constitution in a manner that might even only remotely affect its strength would be unwise. Therefore, the Board adopted a resolution as follows:

"The Central Conference of American Rabbis, through its Executive Committee, in special session assembled, declares that the interpretation placed by the Commissioner of Internal Revenue upon that section of the Volstead Act under which Rabbis are permitted to certify to applications made by Jews for wine for sacramental use, is not in accordance with the requirements of Jewish religious law".

"Leading conservative Rabbinical Authorities are in agreement with the Conference that according to traditional Jewish law, unfermented wine is permissible for all Jewish ritualistic purposes".

"The Central Conference of American Rabbis, therefore, respectfully petitions the Commissioner of Internal Revenue to revoke that regulation predicated upon the interpretation herein referred to".

On February 2nd, I wrote to the Commissioner of Internal Revenue at Washington enclosing a copy of this resolution and advising him that both the conservative and reform wings of the Synagog were united in the position that fermented liquor is not necessary for Jewish ritualistic purposes and that unfermented wines answer all requirements. Receiving no answer, I wrote a second time on February 15th and received the following reply:

Treasury Department

Rabbi Edward N. Calisch,
Pres. Central Conference of American Rabbis,

Receipt is acknowledged of your communications of February 2nd and 15th, addressed to the Commissioner of Internal Revenue, enclosing a resolution adopted by the Executive Board of the Central Conference of American Rabbis in Pittsburgh on January 31, 1922, relative to the use of unfermented wine for all Jewish ritualistic purposes.

This office is in favor of the use of unfermented wine when this may be substituted for intoxicating wine without interfering with traditional religious customs. Regulations covering the sale and use of sacramental wine are now in course of preparation and will be issued upon receipt of an opinion from the Attorney General covering a legal point involved. The suggestion contained in your letter and resolution will be given due consideration before issuing the regulations.

Respectfully,

R. A. HAYNES,
Prohibition Commissioner.

I am glad to note that Dr. Elias Solomon, President of the United Synagogue of America, was very cordial in his expressions of co-operation and his replies to my letters. On December 21st, 1921 he wrote that "the temper of our organization is practically the same as that of the C. C. A. R., namely that we voluntarily renounce the specific privilege granted us by the prohibition regulations permitting us the use of sacramental wines." On May 4th, 1922, he wrote to me that up to that date no formal resolution had been adopted by the United Synagogue, as it had been decided to leave the matter to the Rabbinical Assembly of the Jewish Theological Seminary. Professor Louis Ginzberg read a paper before that body which has been published by it as an expression of its sentiment.

It is the opinion of Dr. Ginzberg that the use of unfermented wines, and grape-juice, is entirely permissible for ritualistic purposes. While it has not as yet been formally done, there is hardly any doubt but that this opinion will be adopted as the official view of the Rabbinical Assembly of the Jewish Theological Seminary and of the United Synagogue of America.

While it is not possible to know just what are the conditions beneath the surface, and while I believe that they still leave much to be desired, it can be said that superficially at least they seem to be improved. There are occasional reports of Jews who are violators of the prohibition law, yet there is not apparent that shameless and impudent abuse of the privilege of sacramental wine which had been in evidence hitherto, and Jewish leaders, both

lay and rabbinical, are coming more and more to recognize the necessity of combating a condition that so adversely affects the name of the Jewish people. The action of the Conference was both wise and timely. The Conference took a brave and splendid stand, and thereby established itself as an authoritative spokesman in behalf of American Jewry and has become recognized as such. State Commissioners of prohibition have sought counsel and guidance from the Conference. A number of them from different States scattered widely throughout the Union have written to the President of the Conference for information in connection with their dealings with this question in their several states. Likewise a number of congregations have written asking for the authority of the Conference to sustain them and their Rabbis. It is hardly necessary to state that the President in every instance, both to the State Commissioners of prohibition and likewise to Jewish inquirers, made very plain the position of the Conference and gave no comfort to those who sought to violate the spirit or the letter of the law. Further, the stand taken by the Conference has initiated what might be called a campaign of education, which has had extremely beneficent results, not only with regard to this particular question, but also in a general way to create a feeling of genuine patriotism as expressed in ready and loyal obedience to the law of the land and in an increased appreciation of its institutions. It does not appear at the present writing that any further specific action need be taken, except to continue both individually and collectively to maintain the high standard which the Conference has adopted.

LIMITATION OF ARMAMENTS

In another direction the Conference had opportunity to assert its moral leadership and love of country. When President Harding issued his invitations to the nations to assemble in Washington on Armistice Day, 1921, to attend a Conference for the purpose of discussing the limitation of armaments and establish friendlier international relationships, it became evident that if this Conference was to be successful it was necessary that its discussion should be

carried on in an atmosphere entirely different from that which had characterized previous international conferences. It was realized that the earnest desire of the American people for peace and world friendship should be made evident, and to that end the moral and religious forces of the country should express themselves in no uncertain way. It is with a degree of pride that I can say that the C. C. A. R., was among the leaders of these moral and religious forces in the successful effort that was made to make vocal what was in the hearts of the American people. Early in August your President prepared a statement inviting other organizations to join with the Conference in this work. He sent out a circular letter urging the members of the Conference to arouse and foster the sentiment of civic and human responsibility in their own congregations and communities, to preach on the topic on one of the great Holy Days, preferably Atonement Day, and to arrange for special services as near as possible to Armistice Day, when the Conference on Limitation of Armaments was to begin. The Associated Press took notice of this letter, and it was printed in all the newspapers of the country as coming from the C. C. A. R. The members responded loyally. Appropriate sermons were delivered and resolutions adopted which were sent on to Washington. Your President likewise worked with several great national organizations, both lay and clerical, and joined with them in making appeals to the American people. Among these organizations were the Federal Council of the Churches of Christ in America, the Church Peace Union, The National Council for the Limitation of Armaments, the American Federation of Labor, and the National Catholic Welfare Council.

After the Conference had concluded its work and drawn up its treaties the C. C. A. R., joined again with these organizations to secure the ratification of the treaties by the Senate of the United States. Letters prepared by your President were sent out with those of other organizations by the hundred thousand throughout the country. The work of the spirit cannot be weighed, nor measured nor counted, but I submit that the C. C. A. R., has cause to rejoice that in this great work for humanity not only did it promulgate the ideals of Judaism, but through the action of

its members it vindicated the loyalty and patriotism of American Jewry.

OUR SPECIFIC FIELD

While the members of the Conference thus performed a noble duty in the field of our larger communal relationship, it must not be overlooked that the first duty of a Rabbi is to Judaism and to his congregation. We cannot overmuch or overoften emphasize the fact that we are primarily a religious brotherhood, and that whatever may have been the ethnic ties of a distant past, or whatever the racial cohesion of the present, they are ancillary to the one great outstanding fact that ours is a religious mission only, that our life, our loyalty and our love are consecrated to the promulgation of the ideal of ethical monotheism, which teaches that,—without any consideration whatsoever of territorial limitations or political affiliations, wherever on God's footstool we build His sanctuary and "cause His name to be remembered there will He come to us and bless us".

If there be one political doctrine to which reform Judaism subscribes, it is that of unwavering adhesion to the principle of the unimpaired separation of church and state. It is on this basis that we combat every move to insert the recognition of any religious creed into the Constitution of the United States or of any single State, that we oppose the reading of the Bible and the carrying on of sectarian exercises in public schools, that we object to any religious test for citizenship or public office, to any discriminating legislation affecting Sabbath observance, etc., in short, to all attempts that may be made to bring about the illegitimate marriage of church and state, whose offspring history informs us have rarely if ever been a credit or a help to either parent.

It is, therefore, not only a mistake, it is a tragedy, for Jews to seek for recognition of Judaism as a political or nationalistic entity. It posits a false interpretation of our faith and our mission. It is cutting the ground from under our feet here in America. It is involving our brethren abroad in still deeper difficulties. The Conference has to its credit an unbroken record of opposition

to political Zionism. Today Zionist leaders themselves, if not convinced in principle, are at least more cautious in pronouncement. While protesting that their politico-nationalistic hopes have not been abandoned, the energies of the Zionists are now being turned toward an economic program for the rehabilitation of Palestine. The Conference has placed itself on record as being in sympathy with a movement of this character. At its meeting in Rochester, 1920, a resolution was adopted, which while declaring the unabated opposition of the Conference to the idea of Jewish nationalism declared, "that it is the duty of all Jews to contribute to the reconstruction of Palestine for such Jews who may desire to go there". (Yearbook XXX, page 141). In the spirit of this resolution, the Conference, at the invitation of the Palestine Development Council, appointed a committee of five to meet with a similar committee of the P. D. C., to "consider a possible basis of co-operation". These committees met and drew up an agreement which was reported to the Executive Board and through it will be submitted to you for action.

I do not care to anticipate any recommendation that the Executive Board may make, but I do wish to say that the Conference should give very earnest consideration to this subject. "It is a condition and not a theory that confronts us." Mere negation will not suffice forever. Without abating a jot or tittle from its established position the Conference should consider means for carrying out the spirit of the Rochester resolution, either through a program of its own or through one presented by others and thoroughly acceptable to it.

THE RABBINIC STATUS

Much has been said in previous presidential messages of the position and work of the Rabbi in his community. Some have argued for closer pastoral relations, some for enlarged social and institutional synagogical activities, and others again have plead for more spirituality and less intellectuality. It were futile to lay down a program of activity to which every Rabbi should subscribe. Men are differently gifted. Some have a talent in one direction and some in another and accomplish their ends by diverse meth-

ods. Yet we may say "that these and these are the words of the living God." Rabbinical seminaries may have something of the glory of God, in that they stamp the seal of an identic training upon many men, yet each man has his individual expression. But for the honor of Judaism all must alike be possessed of character and scholarship.

It is presumed that a man assuming the holy office of Rabbi and teacher in Israel shall be morally fitted for it. His conduct must be above reproach, not only in private life, but as well in his relationships with his congregation and with his brother Rabbis. It is an honorable ambition for every man to seek to improve his material condition and to enter a wider field of usefulness. But it sometimes happens that when a desirable pulpit becomes vacant tactics are employed by some aspirants that are not altogether creditable, and certainly not in keeping with the dignity and the honor of the rabbinical position. That congregations themselves are not always beyond blame in this regard, and that some cling to antiquated methods wherein mere oratorical contests or pressure of influence serve as criteria of decision, does not absolve the Rabbi who may be guilty of unethical practice. It is time that the Conference should declare itself upon this matter. We have a Committee on Arbitration that is created to smooth out difficulties that may arise between two men. We have no expressed standard that covers general conditions and that may guide or warn men who may be tempted or uncertain in various experiences that come to them. I recommend, therefore, that a committee be appointed to draw up a code of ethics that shall cover as far **IV** as possible the contingencies that arise in the performance of Rabbinical duties, both in congregational relationships and in association with brother Rabbis, and that shall establish a plane of conduct above criticism and reproach.

RABBINICAL TRAINING

A standard of training is something that it would be difficult for this conference to define in extensive detail. Yet it is a matter of keen interest to us. There are in America today three recognized schools for the training of Rabbis, in which all shades of

Jewish thought are adequately represented, from strong orthodoxy through conservatism to liberal reform. There is in addition a college for the study of Hebrew and cognate languages, an institution of pure learning to which any student, irrespective of any theological leaning, may go for purposes of study and research. Thus every possible need is met. Even if it were made evident—which is clearly not the case—that a new interpretation of Judaism, or a new phase of Jewish theology, were necessary for a proper understanding of Judaism, its practice and progress, it were better to provide for it by a strengthening of the present institutions than by the creation of additional ones.

I recommend that this Conference place itself on record by the adoption of a resolution pledging the continued loyalty **V** and generous support of its membership to the existing colleges.

Of these colleges it may be said, with utterly no intent of slight to any other, that our love and loyalty go out in greatest measure to the Hebrew Union College. It is the oldest in point of existence, the largest in number of graduates. It has been the constant and acknowledged champion of Reform Judaism for over a third of a century. This Conference is closely identified with it. They are both the creation of the same prophetic vision, the same vivifying energy and the same splendid spirit. The Conference therefore rejoices in all that bespeaks the welfare and the progress of the college. It notes with pleasure that the college has secured as acting-president, one of its own alumni and a member of this Conference. It further rejoices in the addition to the faculty of the college of five new members, who will add to its power and usefulness, and who will continue the traditions of its scholarly and courageous leadership of Judaism in America. The Conference tenders its heartfelt felicitations to the Board of Governors of the Hebrew Union College, and expresses the earnest wish that the College may go “from strength to strength” in its service to our beloved faith.

The Conference notes with pleasure also the attainment, on May 1, 1922, of the fiftieth anniversary of its founding, by Die Hochschule fuer die Wissenschaft des Judenthums, in Berlin.

The service to Judaism by the Hochschule has not been confined to any one continent or any one country. Some of its pupils are honored members of our own body. The Conference sent, through its President, appropriate greetings for the occasion, and a promise of a substantial expression of its brotherly greeting, and of its appreciation of the splendid service which the Hochschule has rendered to the cause of Jewish learning and Jewish life,—a promise which I feel confident, will find generous fulfillment.

PENSIONS

In quite another direction the need of unity and of sympathetic co-operation in American Israel is apparent. This is in the matter of the care of superannuated Rabbis, or the widows and children of Rabbis. At the Baltimore Council of the U. A. H. C. in 1916 the project of a Synagog Pension Fund for Rabbis was inaugurated. After four years spent in the collection of statistics a plan was presented that was found to be impracticable. At a meeting of the Executive Committee of the Union, held in January, 1921, it was resolved to adopt a plan to establish a Pension Fund for Rabbis through the agency of an insurance company. A committee to formulate such a plan was appointed, to report at the next meeting of the Union, which takes place in January, 1923. Meanwhile the support of the present needy among our superannuated colleagues and of the widows and children of deceased members devolves upon the Conference. The funds for this purpose are derived from the proceeds of publications and one-half of the membership dues. They are supplemented by the appeal made by the Committee on Solicitation of Funds. At the present time these funds are not sufficient to give adequate relief to those who are on our pension list. We can safely figure that in ten years from now the present number of beneficiaries may be doubled, and that with each succeeding year the demand for relief will be such as to stagger the Conference. It is, therefore, the work of this Committee to which I wish to call your attention. It receives but scant consideration at the hands of most of the members, who utterly fail to enlist the co-operation of either their congregations

as a body or of its members individually. At a time when Christian churches are collecting funds by the tens of millions for ministerial relief and pension purposes it is a pronounced reflection upon American Jewry that it has not awakened to a sense of duty in this regard. I realize that rabbinical remuneration is averagely much better than that of Christian pulpits, but after all is said and done the Rabbi himself is the main prop of his household, and when through any cause he should become incapacitated the household is endangered. I recognize also that some Jewish congregations are generous in the treatment of their Rabbis, both during active service and in retirement. But this is confined to congregations in the larger cities. The spiritual leader who lives in the fear that some day his dear ones may be in want of the necessities of life, or that his own days may close under the shadow of want, is handicapped in his usefulness. *Im en kema'h en Torah.* He is bound to give thought and energy to material things. The dignity of the rabbinate, the peace of mind of the Rabbi, his ability to serve his people to the fullest extent of his powers are insured by a knowledge of the fact that a well-defined and well-deserved provision is made for the contingencies of illness, accident, old age, or other possible causes of incapacitation. It is just because the majority of us seemingly need have no fear that the responsibility in behalf of the weaker minority weighs the more heavily upon us. I, therefore, recommend that an expression be made emphasizing the sense of responsibility that

VI rests upon both Rabbis and laymen in this regard and urging them to a fulfillment of it.

PUBLICATIONS

The publications of the Conference form an important part of its life from the material, intellectual and spiritual standpoints. Materially the proceeds from the sale of publications have been the mainstay of the Conference activities as well as of the carrying on of its relief work. Without them the work of the Conference in all directions would have been greatly limited. I desire, however, to emphasize that, as acceptable as is this material help, it is not the reason for our publishing. We would publish even though

we published at a financial loss. We would be compelled to do so. The literature of a people is the expression of its soul. We are "the people of the Book," the Book that has been published in more editions and more languages than any other in all the history of man. The publications that the Conference has put forth are in the last analysis based upon this Book. The prayer book, the hymnal, the Haggadah, the tracts, the sermon pamphlets, the year-book, the reprint of addresses and papers delivered at Conference meetings, are all of them the fruitage of the "tree of life," which is the wisdom of the Torah. Information as to the conditions and progress of these various publications will be made by the several committees that have them in charge. These reports should command your closest attention. There should be an earnest consideration of the manuscripts that are submitted to the Conference with the end in view that when published these shall not only satisfy literary standards, but shall also correctly represent the viewpoint of our modern American Reform Judaism. For these publications are our messengers, not only to our own people, but to the non-Jewish world as well. They should unequivocally declare our position. In this connection I refer again to the wide publication of the Bible. The many editions and translations are not ours, nor do they represent our view. Indeed, they often misrepresent, for they are printed with chapter headings, interpretations and commentaries that are a constant attack upon Judaism and a perversion of the real meaning of many biblical passages. In this direction we have done comparatively little, at least in the English language. The field of Jewish Bible commentary in English is limited, though a fine beginning has been made within the past few years. The use of the Bible in Jewish homes is by no means widespread, and even in this limited field use is made of non-Jewish editions with theological interpretations that are incorrect and misleading. "Moreover, it cannot be denied that (among non-Jewish Bible scholars) there is an undercurrent of hostility to things Hebrew and a lack of sympathy with the Hebrew Scriptures." (The Story of Bible Translations—Margolis, p. 83.) There are no popular American editions of Jewish Bible translations. The new translation, the joint work of the Conference and of the Jewish Publication Society, and put out by

the latter organization, is, in its present form, not accessible to the masses. There was much complaint last year of the very high price asked for the Bible by the Jewish Publication Society. The Executive Board of the Conference took the matter up with the officers of the Society and was able to procure a very substantial reduction of the price. But this did not go far enough nor is it the whole issue. There should be an edition of the Bible that is not only popular in price but popular in form.

There is need that there should be issued an edition of what, for want of a better name, I will call a "practical Bible," an edition of selected passages that shall give the unbroken story of the Bible, from Genesis to Chronicles, but that shall omit repetitions, contradictions, narratives of gross indiscretion and such matter as may appear to be unnecessary or irrelevant to conditions of modern life. This edition, to be small in size and price, shall have chapter headings and very brief explanatory notes to guide the average reader. I recommend that a committee be ap-

pointed to prepare the manuscript of such a practical Bible,
VII to be issued in a compact, popular-priced edition, for individual, family and class purposes, and to report back to the Conference for acceptance.

VOLUMES OF SERMONS

An excellent practice is that of the publication of sermons. Quite a few Rabbis have their sermons published regularly and others on occasions. These are valuable contributions to our religious literature, but unfortunately many of these sermons are in pamphlet form, and by reason of this fact have only a fugitive existence. A rich homiletical literature is a strong ally of any faith. It represents the scholarship and eloquence of the trained guides and leaders of that faith, their interpretations and applications of its doctrines and laws to the conditions and problems of daily life. It is proper that the Conference shall make its contribution along these lines, and in form not only permanent, but also representative of the field of thought that is covered by the Conference membership. Twenty-six years ago the Conference published such a volume, called "Sermons by American Rabbis."

VIII I recommend that a committee be appointed to publish a volume of selected sermons by Conference members to be known as *Sermons by American Rabbis*, Volume II, and I further suggest that the committee consider the thought of making such a publication at stated intervals, say of five years, a regular part of the Conference program of publication.

RELIGIOUS LIFE

I have said earlier in this paper that where conditions are fair and happy religious fervor tends to lessen and grow feeble. It is an old story that "when Yeshurum grew fat he kicked," and that the Jew is more observant in adversity than in prosperity. It is the constant aim of religious leaders to combat this trait of human nature and to cause the stream of religious fervor to flow steadily at all seasons. We have made numerous efforts to hold the fleeting interest of our people and to counteract the adverse influences that claim their attention and attendance in other directions. The reform movement itself, the new ritual, the revised Haggadah, the Confirmation Service, special children's festival and flower services are all essays in this direction, more or less successful. Our Christian friends have the same problem with less attendant difficulties than we have. A feature of their work is the revival service. One of our members, Rabbi M. Ranson, has put forth a suggestion in a pamphlet that we consider introducing this service into the Synagog. I have given the suggestion much thought. While not accepting the details he outlines, the main idea commends itself to me. I believe that a service of this character will not only be helpful to our religious life, but is extremely necessary under present conditions. My belief has been strengthened by the fact that the idea has been tried out and with eminent success at Fort Worth, Texas, under the leadership of Rabbi George Fox. In reply to an inquiry as to the result of his experience, Rabbi Fox wrote:

"I am not given to frenzy, but I tell you, it was the most wonderful exhibition of religious fervor that I have ever seen.

"I am forming in me a conviction that the time has come when

a Jewish Revival properly organized can be as effective for us as it is for our Christian brethren. There were no emotional confessions of sin, and we had no mourner's bench, but night after night our visitors and I appealed to the loyalties and the sentiments of our listeners, and you would have thought that every night was Yom Kippur."

If in Fort Worth, why not elsewhere?

I recommend that a committee be appointed to consider the feasibility of a revival service as a regular feature of the **IX** Synagog service, and to report to the Conference as to the time and manner of its conduct.

NECROLOGY

With saddened hearts we are reminded that there is constant truth in the words of the Midrash (to Eccl. viii:8) that "no man can escape the angel of death, or say to him, 'wait until I have put my affairs in order'." Since our last meeting there have passed from us to the Academy on High colleagues whom we will sorely miss and whose work we fain would have had continued among us. The memories of

ABRAHAM BLUM,
SAMUEL N. DEINARD,
GOTTHARD DEUTSCH,
ISIDORE LEWINTHAL,

will remain with us, as colleagues whose lives and labors contributed much to the honor and usefulness of Jewish faith and scholarship. Nor is it in anywise a depreciation of the others to add that we will miss most keenly the patriarchal presence, the profound erudition, the inimitable wit and the lovable personality of the ever-to-be-lamented Gotthard Deutsch.

The memory of the righteous is for blessing, and these, our colleagues, have brought blessing to Israel in life and after death.

CONCLUSION

There are other matters of more or less importance that will be brought to your attention in the reports of the Conference committees. These reports no doubt will receive, as they deserve, your careful and conscientious consideration. They represent in the main the results of time and study which busy men, in addition to their multifarious professional duties, have devoted to the welfare of the Conference and through the Conference to that of Judaism in America. It is true the Conference is a deliberative body only, without power for the enforcement of its views or decisions other than that of its moral influence. Yet the Conference is, as has been said, "the organized expression of American Judaism," the interpreter of Jewish thought and Jewish communal life. It is a solemn responsibility, one that bids "wise men be careful of their words." May the spirit of wisdom and of brotherly harmony inform the discussions and decisions of this Convention and the divine Presence be manifest in all its work.

Respectfully submitted,

EDWARD N. CALISCH,
President.

B

CONFERENCE LECTURE

HENRY COHEN

I am privileged to address you on a subject suggested to me by the Executive Board of our Conference, "What Constitutes a Successful Ministry."

Some few years ago I was accorded the honor of delivering the baccalaureate address to a class entering the rabbinate graduated by the Hebrew Union College, and I dwelt upon the fact that the rabbi is called for service—he serves and brings, I said, "the moment of debate with himself as to the worldly wisdom of his choice of a profession is the criterion of his rabbinical fitness—the service allotted to the sons of Kehath, willing bearers of the ark of the covenant. The rabbinate should not be used as a spade wherewith to dig, as the Talmud wisely says, or as a crown for self-aggrandizement, but as the very epitome and personification of the function of Israel—the priest people of God—designated by Isaiah 'עבד יהוה' 'the servant of the Lord.' "

To-night I make bold to say that taken as a whole our rabbis measure up to this high standard, and with few exceptions, they are in their works and in their words כהנים לאל עליון (priests of the most high God). Their holy mission is fulfilled unselfishly and nobly, and notwithstanding their many disheartening experiences they do not lose sight of the ultimate goal—the uplift of their people and the betterment of mankind. Facing the sea of life they do not turn back and in spite of discouragement they lead their people forward.

Here and there a young colleague, ready and willing to give much to the world, but expecting much, sometimes too much in

return, becomes faint-hearted, and avers that his ministry is futile. He feels that he is not blessed with reciprocated attachments nor does appreciation of and response to his self-sacrificing work come for the asking; disappointment follows and he loses his fervent optimism. And it occasionally happens that real or fancied indifference on the part of the members of the congregation begets half-heartedness on the part of the minister, with the result that the erstwhile enthusiastic rabbi leaves the ministry for a profession or business that will give him a material *quid pro quo*. Not receiving the encouragement he thinks he deserves—or perceiving no effect of his teachings, he cultivates other fields of endeavor.

Even those rabbis who have thus suffered disappointment ought not to be blind to the bright side of their work, brief though their years of service, and should recognize that not all their labor has been in vain. Something of their efforts has returned to them in kind—something of their own lives has lent itself to the lives of others. All is not barren from Dan to Beersheba! Is it nought to have brought consolation to the sorrowing, courage to the halting, inspiration to the apathetic? Is it little to have expounded the *Torah* to the truthseeker, to have guided the youth and maiden through paths of righteousness, to have instilled or revivified faith in those who were callous, to have bent the will of the contumacious and to have opened the vistas of religion to the child? To have initiated the inquiring mind into the life and thought of prophet, seer and sage throughout the ages? To have brought God to the skeptic and to have planted him firmly in his heart? All this is embraced in a successful ministry, and worth cherishing everlastingly. And in this the saying of Ben Hé Hé is pertinent: **לפום צערא אגרא** (according to the effort is the reward).

With these aims, objects and ideals in view, it is not difficult to define success. "The world and the cloister," as a noted writer characterizes lay and clerical life, have different values. Worldly success is generally conceded to be wealth or station or social preferment often regardless of other and more worth-while qualifications. The rabbinate finds its highest expression in teaching its followers to "fear God and keep his commandments" **את האלhim ירא ואת מצותיו שמור** even as Ko-

heleth says, and this is its *raison d'être*. Deep down in his heart the minister of religion knows this—and for this was he ordained. The true bearer of the testimony would not barter his heritage for the riches of Ophir, and is content to sacrifice whatever material things the world can give for the benedictions of the spirit. Such expressions as "ministers have a hard life" and "I wouldn't raise my son to be a rabbi" emanate from the thoughtless. In a sense all lives that express something are "hard"; an "easy" life, as generally understood, is scarcely worth the sane man's holding—and the reward of God's servant is inestimable. The qualifications for the ministry are varied and comparatively few can qualify; but none should have the right to insist that his offspring, however well predisposed, should not enter the *sanctum*!

Let the young minister ponder well in his discouragement on the real accomplishments of a successful rabbi and weigh the compensations of a fine ministry against a successful business career, the latter, almost invariably bound up with self—the former, selfless. The real accomplishments of a successful rabbi bring their concomitant spiritual satisfaction. He molds the religious thought of his people, he makes social justice a factor in his community, and nothing human is alien to him. By his general attitude to the non-Jew, he is a standing protest against intolerance—and he wins friends for his people and for all causes that he represents. It is in his power to make Judaism understood by those who do not see eye to eye with him and, more than that, to make Israel's name honored. He gives freely of his spirit to all and within human limits he is at the call of all his fellow-citizens. The results of his strivings, let it be said, are not always encouraging, notwithstanding his enthusiasm and assiduity, and our young colleague is thus prone to regard himself as a rabbinical misfit. Some of these failures to achieve, however, eventually measure success, for the cause that contributes to the apparent ineffectiveness of the rabbi often arouses the congregation from its spiritual apathy; and while the rabbi may not be "popular," so termed, his work has been inspirationally productive in the long run. Other apparent or real stultifications can be laid at the doors of the congregation—organized synagogues loosely instituted with but few interested members and

a large number of irreligious affiliations. Such communities can not flourish and a thorough reorganization is necessary.

But let it be not supposed that there are no rabbinical failures. Those who enter the ministry as they would engage in any other vocation, the idea of a livelihood uppermost in their minds, will make but an indifferent success, however well prepared from the standpoint of the student. Your true rabbi must feel the "call" and be ready to devote his life to the cause, even as the soldier on the firing line. The material compensation to him is quite secondary—his work is the prime factor. The burning bush of devotion to the ideal must never be quenched and no untoward circumstances must stay his passion for service in the holy of holies. No others need apply. All others are palpable failures. Neither the size nor the importance of the congregation signifies. Without the divine afflatus the rabbi can not serve God and man, whether in the metropolis or in the marshes; and let it be understood that it is not the minister who creates a sensation outside of his own congregation that is necessarily the successful rabbi: he may be tending other vineyards and neglecting his own. And again, who does not know the colleague that gauges his measure of success by the real or apparent success of another? The minister often mistakenly disparages himself, his work and his influence, on hearing encomium and eulogy, sometimes exaggerated, given to his brother clergyman. The circumstances and surroundings of one may be utterly different to those of the other, and yet it is difficult to make the would-be aspirant for clerical honors and preferment understand this. Above all, let us beware of the sin of Aaron and Miriam. Jealousy and envy incapacitate, and leprosy of the spirit ensues. It is proper to consider that the rabbi who is eulogized perchance deserves the praise accorded him. His communal activities redound to his credit, he has an ear and eye for the poor and the sick and he ameliorates their condition either by actual contact or by his counsel, and in no way does he hide himself from his own flesh. His pulpit bears fruit and his classes awaken a love for Judaism. Civic and general religious matters bespeak his active interest; energetic in all fields, social justice—the passion of Israel's prophets—is his uppermost thought. The performance

of any or all of these things brings him the appreciation of his fellow-citizens; hence the respect in which he is held. The less favored colleague argues that he has a lukewarm congregation, or that no opportunity is given him to become known, or that appearances, even physical appearances, are against him; hence his dissatisfaction. Neither opportunity nor physical appearance can be seriously considered; opportunity constantly arises or can be made; and as to physique, Moses Mendelssohn was a hunchback, and Eliab, the handsome, was not elected king over Israel; God "seeth not as man seeth, for man looketh to the outward appearance but God looketh to the heart." (1 Samuel xvi, 7). And furthermore, if congregations are unconcerned, it is the part of the rabbi, through his own innate enthusiasm, to quicken them to right understanding. Within the experience of all of us, erstwhile apathetic congregations and dormant communities have been aroused to their birthright by some devotee whose lips were touched by Isaiah's fiery flame. And just here it is well to say that the personal influence of a rabbi upon his co-religionists and others is incalculable, and this influence radiates more effectually from his private life than almost from any other focus. Devoted in his domestic relationships, thoughtful and considerate of others, studious and pains-taking in his habits, charitably inclined in word and deed—his example is far-reaching and is a matchless impetus to well-being and well-doing. His home life is a paragon of what a Jewish household should be, and his door is opened wide to all who seek his advice or need his encouragement.

It is not an unknown thing that ministers occasionally suffer by comparison with their predecessors, although each may be helpful according to his ideals—*יפתח בדורו כשמואל בדורו* (Jephthah in his generation is like unto Samuel in his generation). Since no two men have the same predilections and inclinations, nor the same eloquence and energy, nor the same general qualifications and scholarship, this comparison at the outset of their charge is almost to be expected. But time and patience overcome this difficulty, and the rabbi becomes a leader in his own right. It is not necessary that one should follow blindly the footsteps of a predecessor, nor attempt the same work as he. People reach

their destination by diverse routes and perform diverse things by the wayside. The persuasive eloquence of one rabbi is not necessarily possessed by his successor, but the successor may be variously gifted with blessings that even surpass eloquence. Under any and all conditions rabbinical activity is desirable, even though the spoken word brings hero worship! There is so much real work to be done for the living God, so much to be accomplished for humanity—more now than ever—that there is no room for rabbinical rivalry. Each city has its own problems and each community its own special work, and the man that sees this, and is moved to action by it, will not regard the flesh-pots of his colleagues nor be swayed by questionable motives nor play the superman for notoriety. The late Edward Everett Hale, on a visit to Galveston, told me that he achieved whatever success he made in his ministry by finding the nearest duty and doing it, regardless of what his colleagues thought and did, and not caring to whom came the credit. Very much ill-feeling is engendered by unworthy contentions, and it has been the observation of many who are given to thought along these lines that congregations suffer by the strained relationships of those who should be their leaders. More than one city has become spiritually barren because of the narrow-minded competition of its ministers and their champions. It were the better part of wisdom for colleagues to work together in all things that affect the community advantageously—such co-operation bringing strength and dignity to the cause. This, of course, does not postulate that all rabbis should do the same work in the same manner, and, notwithstanding the common occurrence of congregational members drawing comparisons unfavorable to the latest pulpit occupant, purpose and not methods is the desideratum. It is axiomatic that if each spiritual leader would develop himself to the utmost according to his special faculty and along the lines where he can best serve, there would be no occasion for rivalry. *אלו ואלו דברי אלהים חיים* (These and those are the words of the living God.) In any event it is difficult to judge of contemporary success. The schools of Sura and Pumbeditha differed mightily—yet we have Judaism as the heritage; another instance of *כל מחלוקת שהיא לשם שמים סופה לחתקים* (Every con-

troversy in the name of heaven leads in the end to a permanent result). The excellencies of our faith have ever been an incentive to "carry on." Since Judaism contains fundamental elements of a universal and an eternal religion, differences between its several schools of thought are in the main inconsequential as are the minutiae of what may be termed ephemeral success. It is for the rabbi to visualize that the work—broad, large and expansive—must proceed from generation to generation notwithstanding present difficulties—and considered in this light, the conception of what constitutes a successful ministry will be fully understood. As set forth in the Midrash, the Emperor Hadrian appreciated the idealism of the centenarian who planted fig trees so that his posterity might eat of the fruit.

And this brings us to the congregations themselves and to their general constitution. Many a rabbi has been ground between the upper and nether millstone by reason of the narrowness of the policies of his own synagogue—not to say of its individual members. The policy of a large number of temples is to keep their pulpits within certain defined bounds in matters affecting social justice, to the detriment of religion in its broadest sense. The lay heads of our communities would be the first to deny this, but there is abundant proof of the fact, north, south, east and west. In brief, the temple should permit the greatest latitude to its rabbi, it should be "free" to the discussion of all sociological questions, whether running counter to preconceived opinions or not. It should welcome every phase of the problems that harass humanity, and it should contribute to the amelioration of all conditions that affect adversely the body politic. As things now stand many congregations consider religion as entirely separated from life—instead of insisting once and for all that life and religion are inseparably bound, and that this bond has its warrant in all Jewish history and literature—whether found in the Bible, Talmud, commentaries, responsa or general Jewish lore—early or late. The rabbi should have full sway on his own ground and that ground should be as comprehensive as religion itself in its most liberal interpretation. A by-product of all this is congregational management; yet the attitude of many congregational officers toward the rabbi is: "Thus

far shalt thou come, and no further." It is safe to conjecture that the rabbi knows more of congregational management than is generally supposed, and it is conceded by those who have made a study of this phase of synagogal amenities that the minister should be a member of the board, and his counsel should be sought at its deliberations. It goes without saying that congregational officers should be men of probity, standing high in the esteem of their fellowmen for honesty and integrity and noted for their altruism no less than for their business acumen. It should be an honor to serve on the board of management of the temple, and this duty should not be relegated to communal busybodies or arrogant office seekers. As in all elections or appointments having to do with high causes, the office should seek the man. And furthermore, since the officers and the rabbi must work together for the common good, the choice of lay leaders should fall upon those who are sympathetic to the ideals of the ministry. No bigoted opinionist should be tolerated, but men of breadth, judgment, determination and decision. The status of a congregation is no higher than its leaders—lay or clerical.

The pulpit proper covers very much of "What Constitutes a Successful Ministry." It is here taken for granted that the rabbi must be a *תלמיד חכם*—a student adequately trained for his profession and a master in the history and literature of his people, having the conviction that Judaism can solve the world's problems and can ultimately become the universal religion. His sympathies must be broad as his scholarship must be many-sided, and in the evaluation of his own creed he must recognize the influence of other forms of faith on civilized humanity. He must be careful of his words, for those who sit at his feet look upon him largely as the court of the last resort. He must not advocate tact at the expense of honesty, but before he calls to arms he must make sure that his cause is worth while. His rich, sacred literature and the wealth of Jewish philosophy is his province, teaching high thinking and right living through the outstanding characters of his own history and the literature, history and philosophy of contemporary peoples. Where a political or economic situation becomes a moral issue the pulpit must thunder forth; but the rabbi

must beware of making his pulpit a general forum or lecture platform. The people are hungry for religious sermons, often of the good old-fashioned kind, and the spiritual lecture invariably engenders a concomitant response. Primarily the temple is for prayer; but, in looking squarely into the matter, thousands do not attend the synagog to pray—they come to hear the rabbi's discourse. In America at least it is the fact that the synagog does not attract as many people when there is no lecture as when there is. Since this is true, at all events, of Reform Judaism (and there is no intention here of condoning this failing) the preacher should lay unmeasured stress upon the spiritual.

What is known among other religious denominations as "pastoral work" is necessary in the rabbinate. In smaller communities this phase of ministerial labor is not difficult; in larger cities its adequacy is impaired by distance. None the less, the results of this form of endeavor fully repay the time given to it in the strengthened bond developed between pew and pulpit. The sincere personal interest of the rabbi in the fortunes and misfortunes of his community, in their joys and in their sorrows, is truly beneficent, and it is the experience of the older men of the profession that it is vitally helpful to his ministrations.

The most successful exponents of the Jewish ministry have insisted that the Sunday school and general religious class work, if not the most important part of their calling, is second only to their pulpit influence, and they maintain that their classes should never be wholly relegated to superintendents, even if such be masters of pedagogy. The results that accrue from the fine moral teaching of the rabbi and his religiously trained staff and the personal contact of the children with the rabbi is worth much to the growing Jew and Jewess in the years that are to come. Bible classes and study circles for adults may tax the time of the minister, but all experience shows that there is abundant need of them and that they yield a plentiful harvest.

In summing up the real accomplishments of a successful rabbi—for when all is said and done a successful ministry presupposes a successful rabbi—one who is thoroughly imbued with his work and inspired by vision, one who has a message for humanity and

is by character and temperament fitted for the calling—upon whose altar of sacrifice the fire continually burns, one who defies discouragement and determines to make himself useful in his surroundings, the excellence of the congregation itself and the tone of the community is the supreme test. Working to this end is not labor in vain. What a splendid climax to the rabbi's work is the pride and dignity of a fine community whose social life is such that the rich and poor can meet on common ground, that his congregation influences the general public, that it raises Judaism in the estimation of his fellow citizens of other beliefs, that it co-operates with other Jewish congregations in the same city and with Christian congregations also, as well as with the general body of Jews in the United States! What approval of conscience must a rabbi enjoy when he can secure the co-operation of his congregation in national Jewish matters, campaigns for the relief of the starving abroad, for the amelioration of distress generally, for social and economic leagues, for the Union of American Hebrew Congregations and for the numberless philanthropic and educational problems that beset mankind. Pursuing peace himself, the rabbi is often called upon to act as a peace-maker and arbitrator between dissenting factions. Is this naught in the life of a humble worker? Does it mean nothing in the sum of human endeavor? What though these heights of matchless service can not be reached at once? What though results lag and fulfillment loiters by the way? So sure it is that if the rabbi is truly *עבד יהוה*—the servant of the Lord—with all that this connotes, so sure it is that his ministry will be blessed by the consummation of that for which he has labored, and that the appellation “servant of the Lord” will inspire him to the sublime recognition of what can be accomplished by the rabbi in Israel.

C

STUDY AND PRACTICE—CONFERENCE SERMON

JACOB H. KAPLAN

It were indeed a false indifference not to acknowledge my sincere appreciation of the honor of your invitation to speak to you this morning. Indeed, I feel that if a *Sofer* washes his hands whenever he begins to write the *Torah*, one who interprets the word of *Torah* should wash his hands and heart that he might approach the sacred work clean and reverential, knowing before whom he standeth. The trembling with which I enter the house of worship to interpret the word of God is intensified manifold when I consider that I am speaking to men more learned in the *Torah*, more experienced, more eloquent than I. And so with the humblest Jew I reverently pray, In the abundance of Thy loving-kindness, I come into Thy house, to worship in Thy holy Temple, in the fear of Thee. May my prayer and my words be acceptable in Thy sight, O God, and in the sight of my fellow workers. Amen.

The first lesson my beloved teacher, Dr. Wise, taught me has indeed strengthened me on many occasions. When, at the end of the first year, we were examined by him, he asked me the meaning of a certain passage from the Bible, and I replied that I had an idea, but it did not agree with what Rashi said. He then gave me the first lesson of real importance when he said: Do not ever say that again, because you are a man, and Rashi was a man. Your idea may be as good or better than his; let us hear it.

And yet I cannot forget that even with this advice becoming modesty would forbid my interpretation of Jewish wisdom before those who are greater in wisdom and in years than I am. There-

fore I hasten to add that I shall not interpret anything new to you, colleagues and friends, but shall remind you of an ancient debate which took place about the year 130 C. E. during the persecution of Hadrian, just after the Christians separated from the Jews. The problem was how to preserve Judaism without the assistance of the state, and there were two well-defined opinions each upheld by distinguished *Tanaim*. The debate is recorded in *Kiddushin* 40, b.

Once Rabbi Tarfon and the elders sat in the upper chamber of a house belonging to Nithza in Lud. This question came up for discussion among them: Which is the more important, Study or Practice. Rabbi Tarfon answered: Practice is greater. Rabbi Akiba answered: Study is greater. Finally they all agreed and said: Study is greater, because study leads to practice.

סידורין מ"ב "וכבר היה ר" טרפון וזקנים מוסוביין בעליית בית נתוחה בלבד
נשאלה שאליה זו בפניהם תלמוד גדול או מעשה גROL נעה רבי טרפון
ואמר מעשה גדול נעה ר"ע ואמר לימוד גדול נעה כולם ואמרו לימוד
גדול שהלימוד מביא לידי מעשה:

I. DISCUSSION

The discussion was opened by Rabbi Tarfon who held that practice is greater; nor was he alone in upholding this side of the argument, for already Simeon, the son of Rabbon Gamaliel had said: Not learning, but practice is the chief thing. On the other hand, the well known thought from Mishnah *Peah*, ch. I, 1, impressed upon the Jewish generations throughout the centuries, seems to uphold most emphatically the other side of the argument, for after enumerating all the practical virtues truly and nobly Jewish, the climax is reached in the thought: But the study of *Torah* is equal to them all.

The discussion of this subject has been considered of vital importance in every generation and, in a way, shows the continuity of the Jewish spirit throughout these many centuries. Practice, study? Study, practice? Both are vital because both are important. Which has a prior claim? Which should be emphasized? If study, what study? If practice, what practice?

Opinions, as we have seen, even in ancient times, were divided and strong on each side. More important and vital is the problem to-day, when both practice and study have infinitely increased and each threatens to preclude the other. This is not purely an academic question, but a real practical one, to be treated by rabbis and scholars, and not by any democratic body of laymen, however much we may admire democratic judgments in political life. For, I believe, that the architect can advise the builder more intelligently than the builder the architect. The most practical engineer and physician must go to the patient investigator of the theories of nature. And so we ask again, modestly and sincerely, though we know the high place that both study and practice occupy in the mind of the Jew, which is really more important in our complicated modern life?

II. THE DANGER OF OVER-EMPHASIZING PRACTICE

One cannot deny, nor does one wish to deny the high and sacred place that practice occupies in the religion of Israel. And in spite of the general complaint of laxity in practice, there is danger of over-emphasizing the relative value of mere practice as against the study of *Torah*. God forbid that I should in any way detract from the pardonable pride of our philanthropically-inspired Jewish activities. We rejoice that the Jewish heart can embrace the sick, the widow, and the orphan and build for their care, institutions gladly and richly endowed. We are happy that the stranger who comes here receives a ready welcome through our Jewish practice by the Hebrew Sheltering and Immigrant Aid Society. We are happy that the men and women whose vitality has been impaired through overwork and neglect of hygienic care can find a welcome home in Denver and elsewhere through the munificent gifts of our people. We feel a Jewish thrill of piety to know that our old men and women are cared for in their declining years in institutions built with loving care and supported with affectionate reverence for old age; we are glad to know that the Jewish heart beats in sympathy with the poor, oppressed and the martyred. We are happy that our men and women are inter-

ested in the Poor Laws, in Child Welfare, in Social Centers in our own midst, in Palestinian Jewish Settlement with its political, commercial, religious and national and inter-national problems. All these activities constitute fine Jewish practice of which we are justly proud, but great as they are, they are all the fruits of the tree of Knowledge, and we must never forget that though the apple may ripen on the ground, it grew on the tree.

III. STUDY, GREATER

Civilization's blessings are all the outcome of study, of knowledge. This must be emphasized more to-day than before, because the greater the organized activities of any institution, the less likely are we to come in contact with the mind ruling and guiding the activity. We cannot hand a navy yard, a railroad, an automobile to posterity, but the knowledge of them only must be handed down. The physician relieves pain through the knowledge of the tedious investigator, likewise the work of the electrician and engineer is made possible by the established theories in electricity and engineering.

The laborer does not excavate the tunnel nor bridge the river. The man of science does. The mountains and the rivers, the laborer and the pick-axe were there before, but the knowledge of the scientist was lacking.

Says Edward Cary Hayes, in his *Sociology and Ethics* (a remarkable book in many respects) : "The essential social facts live in the *minds* and *hearts* of men; social change is a psychic process, institutions in their most fundamental aspect are states of mind, and *even mechanical inventions are of such a character*, that if all the typewriters were taken from America and given to untutored savages they would not have the typewriter and we still should have it as a social possession ready to express itself in steel."

Every practical activity is outgrown; every satisfying ceremony and practice is outgrown; every convenience of home-building is outgrown, but the knowledge, the study of the underlying principles will replace, rebuild, and bless humanity. The practical

reforms in Judaism without the knowledge of the law would be laughable, to say the least, but the scholarly, intelligent adjustment of Jewish principle and truth to modern conditions, is our pride and strength, yea, our immortal contribution to the stream of Jewish life that flowed down the ages and will flow on and water the arid places of life's spiritual wastes.

Nebulous is Jewish knowledge among our people. The sad spectacle confronts us more sorely than ever before of an un-educated Jewish laity frequently led, or rather misled by non-informed men assuming the title of Rabbi. It seems to me that the catch-words of Mission, Higher Criticism, and Zionism or Anti-Zionism ought no longer to constitute the entire working tools of a Master Mason in Jewish religious life. I think the study of *Torah*, OUR study of *Torah*, outweighs all the other items enumerated in the *Mishna* of old, and in our modern *Mishna* of life.

I often blush with shame when I see the love letters, as Dr. Schechter, of blessed memory, used to call them, written for Israel and read by them with reverence for 3,000 years, letters of correction, of censure, of advice which have held Israel together as a sacred family because of the common love for the writers and the veneration for the Inspirer of our sacred writings, construed by men not always guided by love for Israel, interpreted by hearts not always in sympathy with the family life of a wonderful people, whose consecrated love they cannot fathom.

The preacher's language depends on his education. All that the rabbi says is qualified by his habit of thought, his sentiment, his sympathies, which should all be saturated with Jewish learning and experience.

To have Jews untrained in the Law act as rabbis; to have untrained men as members of the Boards of our synagogues; to over-emphasize charity, thoughtless worship, religionless, learningless, Jewishless, meetings of Jews, to under-emphasize Jewish mysticism, saintliness, godliness; to divert our sermons away from Jewish learning and ideals to every topic that is of evanescent interest; these things are not calculated to raise our standard as a priest-people, dedicated to holiness.

Judaism has always based itself upon authority, upon the authority of learning in the Law. Rather have a hundred of our pulpits vacant, than occupied by non-graduates, non-trained Jewish men who are threatening the Jewish spirit of continuity of learning and life, and may drag down the once honored title of rabbi, student, teacher, master of Jewish thought and ideals, to the level of Jewish practitioner, innocent of Jewish learning and Jewish sources.

Shall the layman in the congregation and in business dominate all Jewish life, and because of his lack of Jewish learning insist on a rabbinate also unlearned and un-Jewish, or shall we again insist that the study of the *Torah* stands above all other activity, for, without the *Torah*, no intelligently worthy Jewish life can follow.

We still remember when the Jewish social life centered in the study room; the Jewish house of worship was a study room; the Jewish study room transformed all knowledge into sacred knowledge, and all living into holy life.

If the institutional Temple is the best embodiment of our aim of holiness, well and good, but the synagog influence and the Jewish atmosphere must be in every activity. My conception is: Not a dance-hall in which school is held, but a school room in which dancing is permitted.

Can we pride ourselves on a learned, cultural, religious spirit of the Jewish community? And can we expect even an enthusiastic appeal for such a communal spirit, if we do not feel convinced that the decision given after due deliberation in those talmudic times is a decision that every generation is called upon to give again with ever renewed insight into the nature of the complex Jewish religious modern life. Study is greater, for study leads to practice.

פרחו אותיותיהם של הלוחות : ועשה ידיו של משה כבדות וקשה היה לו להחזיקם :

When Moses descended the mountain and found Israel worshiping the golden calf the letters from the tablets flew away and the tablets of the Law became too heavy for him, so he dropped them and they were shattered at the foot of the mountain.

This seems to be spiritual insight into what always happens when the letters of *Torah* fly out of the heart of Israel; the tablets of the law become too heavy, the observance of the Sabbath becomes a burden, the holy days and the many commandments become joyless, the *mitzvos* are meaningless because the knowledge of the Law has departed, and heaviness of spirit takes the place of the joy and beauty of the *Torah*.

If we consider seriously the deliberations of our fathers in those trying times of old, in the light of our modern, more complicated problems, I believe we shall agree with them: Study is greater for study leads to practice.

IV. WHAT KIND OF KNOWLEDGE?

If the problem was a difficult one for our fathers, nearly 2,000 years ago, when they were probably in possession of all the then known learning, it is vastly more difficult to-day when no man can even hope to become acquainted with all the learning in any special field of study. The Talmud probably contains a record of every branch of learning known in the time of the writers. No set of books to-day can contain even a digest of every branch of learning. The rabbi, certainly, at least as busy in social, civic and other activities as the most busy in any other profession or calling, cannot become a scholar in every branch of learning as he is sometimes expected to be. In other words, the rabbi of to-day cannot know everything. It is no disgrace for a surgeon to say that he knows nothing about Maimonides or criminal law and torts. Neither is it a disgrace for a rabbi to acknowledge that there are men who understand chemistry, and Shakespeare, and banking better than he, but it ought to be counted a defect in the rabbi to say that he knows nothing of Bible and *Rashi*, of Talmud and Midrash, of Liturgy, of Jewish Ethics, of Jewish Philosophy. He should feel responsible for one thing, *the study and knowledge of Judaism*, and he should be so equipped in his mental and moral preparation that whatever he studies in any branch of human learning should in his soul be converted, as it was in the Jewish soul given to study, into the one great overpowering desire for a holy life.

Nor must we ever allow learning to be prostituted into cheap patriotism. Something larger than Israel or any nation among whom Israel lives or of whom Israel forms a part *must be* the purpose of our learning. As Lazarus has so well put it in his *Ethics of Judaism* (Eng. Ed. Vol. II, 223): "From the point of view of a particular nation, War occupies an exalted place; from the point of view of the family of nations, of humanity at large, it is the grave of that ethical culture which is directed towards what has been recognized as the loftiest aim. On the one side the stately array of virtues fostered by war; bravery, unity, devotion and self sacrifice; on the other side, massacre, enduring hatred, and the whole brood of evils issuing from brutal pugilism, envy, and thirst for revenge, which poison the otherwise innocent mind of the people, because it praises evil doing as virtues, destruction and ruin as blessings. Woe unto them that call evil good, and good evil, says Isaiah."

There is but one thing which should characterize the rabbi as a learned man, and that is his knowledge of God from the sources of Jewish life, and the fine Jewish ethical approach to God in every day life. No temptation of the modern world should tempt the rabbi to be anything but a preacher of Judaism and of holy living. The world will soon forget anything else the rabbi may do or say, and any substitute for religion and God, but it will never cease hungering for the spiritual bread of life, and for the living God who is always near to those who call upon Him, who call upon Him in truth.

Hutchinson, in his recently published novel, "If Winter Comes," has laid bare the soul of every man in a passage which it is well for us rabbis never to forget, no matter how noisy the clamor: "'Man cannot live on bread alone,' the churches tell him, but he says, 'I am living on bread alone, doing well on it.' But I tell you, Hapgood, that plum down in the crypt and abyss of every man's soul is a hunger, a craving for other food than this earthly stuff. And the churches know it; and instead of reaching down to him what he wants,—light, light—instead of that, they invite him to dances and picture shows, and you're a jolly good fellow, and religion is a jolly fine thing and no spoilsport, and all that

sort of latter day tendency. He can get all that outside the churches, and get it better. Light! Light! He wants light, Hapgood, and the Padres come down and drink beer with him and watch boxing matches with him and dance jazz with him, and call it making religion a Living Thing in the Lives of the People. Lift the hearts of the people to God, they say, by showing them that religion is not incompatible with having a jolly fine time. And there's no God there that a man can understand for him to be lifted up to. Hapgood, a good man wouldn't care what he had to give up if he knew he was making for something inestimably precious. But he does not know. Light, Light,—that's what he wants; and the longer it's withheld the lower he will sink. Light! Light!"

One can almost believe that the writer was inspired by the spirit of our text: Study of Torah, of God's purpose and nearness and holiness and interest in man is greater than all other activities, for that alone leads to activity that satisfies the hunger, to practice that uplifts the soul.

And yet there is one other thing that is included in the Jewish conception of study, *לימוד* which is the crowning glory of study, namely, Prayer. For while the material scientists are engrossed in material discoveries and intellectual additions, which we all appreciate and value highly, the rabbi must know through wakeful nights of personal experience, through watchful, holy communion, and consecration, and visions, that knowledge is not the only avenue of coming in touch with the infinite creative beauties of nature, that Prayer reveals other depths of infinite life and adjustments of finite to infinite soul which are as yet too deep for the cold descriptive word, but which are real and revealed only to him who stands bare-headed and unshod upon the sacred mount of prayer.

I have often heard the question asked by our own men even: Do you believe in the efficacy of Prayer? I merely ask you: Do you believe in the efficacy of thought? You say you cannot change God's laws through prayer, and does the scientist admit that you can change the laws of nature through thought? And yet I submit that we have changed the entire earth, as civiliza-

tion shows, through the process of thought, and we have changed through prayer man's entire spiritual domain. Personally I believe that prayer has wrought greater changes in the world of the spirit than thought has wrought in the world of matter.

One must know the avenues of approach to God in prayer as the astronomer knows the paths of the heavenly constellations. I am not here to speak to learned men about the meaning of prayer and the embrace of the human soul by the ineffable holiness of the *Shekinah* in true prayer, but I do wish to point out the reality and the saintliness of the prayerful soul, for if *Vultus est index animi*, the face is the index of the mind, if the cultured and refined human mind is visible in the human face, how infinitely finer and saintlier and altogether beyond power of expression is the face of one who is truly spiritual, radiant with the sacred flame of prayer and devotional studies, in humility and reverence, as a servant of God.

This then is the distinguishing characteristic of the knowledge, the learning of the rabbi. He must know God through thought and through prayer, and his soul must convert every bit of learning into sacred knowledge as a tribute to the holiness of God.

V. KNOWLEDGE FOR WHAT PURPOSE?

It is hardly necessary for me to remind you, my friends and colleagues, that Study is always related in our thought, in Jewish life, in our daily morning prayers, with Practice. Very explicitly do we pray to have strength for study, teaching, observing, doing and establishing. *לְלִימֹוד וּלְלִמְדָר לְשִׁמּוֹר וּלְעַשּׂוֹת וּלְקִים*

It is not a question: Study or Practice, but merely as to which is of primary importance. And our fathers have answered with scientific precision: Study is greater, for study leads to practice.

To study and to teach. To teach is the first and foremost aim of the rabbi's learning. It is the sacred historic link between the hundreds of generations of the House of Israel.

We and our congregations have almost forgotten this in our busy distracted life, and yet *לְלִימֹוד וּלְלִמְדָר* to study and to teach, are inseparable terms in the vocabulary of Judaism. It is not

sufficient, as you well know, to teach our children for a few years the alphabet of Jewish learning, and then graduate them into the ever growing ranks of Jewishly unlearned men. We have all too many men and women who rank high in general education, and very low in Jewish education. Judaism expects every man to study the *Torah* from the beginning even unto the end of his life. It was at one time the distinguishing mark of every Jew. Let not the absence of this distinguishing mark be the characteristic of Israel to-day.

According to Jewish thought every *מצוּה* (commandment) has body and spirit. The act is incomplete unless study is coupled with practice. We rabbis have a still greater privilege of instruction by means of persuasion, example, thought and inspiration: Greater is he who persuades others to noble practice than he who merely acts nobly. *נדול המעשה יותר מן העושה*

We must never forget that if Jews of to-day practice Judaism without worrying about knowledge of Judaism, let us not go to the other extreme and study Judaism without practicing Judaism.

The practice which we expect of our Jewish people because of our own devotion and sacrifice is the sanctification of life, that sanctification which we as teachers understand is not bound by the prayer book, whether reform, conservative or orthodox, nor by the mere observance of any ceremonial law, and *surely* not by the non-observance of the self-styled modern Jew. The consecrated Jewish teaching, that the highest function and noblest office in life is to be a servant of God, must become again the American Jewish practice of to-day. And we must insist, if we are to continue to be a priest-people, that the service of God and of man, must be, "not for the sake of receiving a reward," not for the sake of acquiring wealth, but for the sake of contributing to the wealth of human dignity, human love, human happiness. We must make it plain that we have patiently waited and labored and suffered to be worthy of bringing into modern life after the pain-struggle, an era in which man's estimate of man shall at last be service rendered, not profit gained; shoes made and distributed, apples and oranges grown and shipped, not wealth retained through these activities.

This is the ideal of the servant of the Lord which our optimism impels us to believe will become the ideal of humanity.

VI. CONCLUSION.

את קשת נתתי בענן.... והיתה הקשת בענן וראותיה לזכור ברית
עולם בין אלחים ובין כל נפש: Gen. ix, 13 ff.

The rainbow, the sign of hope and faith, I have set in the cloud.

Cloud may contain fortune.

Fortune may contain clouds, misfortune.

But if, "in the cloud" men see fortune, faith, new vision, then "I will see", I will note it and will bring, through the cloud, the rainbow of hope, of life everlasting.

Thus, if after the war's dark clouds, after the confusion and the suffering, Israel will not let go the rainbow of hope in the spiritual promises of God, but in the midst of the over-emphasis of material sorrows and countless industrial problems will point the finger of hope and salvation through the clouds to the God of the spirit of all life, then shall Israel be noted by God as worthy to continue to be the bearer of truth and the renewer of life in an era that needs light and vision and hope and strength through ethical and religious holiness.

D

MEMORIAL ADDRESSES AND RESOLUTIONS

GOTTHARD DEUTSCH

HENRY ENGLANDER

Some memories are instinct with inspiration. It is well to evoke such memories. Recognizing this fact, our Conference each year sets aside a solemn hour for memories that gratefully yield life-giving thoughts. We call to mind not only colleagues gone from our midst but also those notables in Israel, who by the work of their spirit have sanctified the name of God and witnessed to the truth and power of our Faith.

Mine is the privilege to appreciate for our inspiration the life of Gotthard Deutsch, an outstanding member of this Conference for over a quarter of a century. Even had he not been so closely attached to us by ties of fellowship and friendship, surely, in view of the position he held in world-Jewry as a teacher in Israel, as a prolific writer and investigator in the fertile field of Jewish History and Literature and as one vitally interested in everything that affected the House of Israel in every part of the world, surely, he would have merited our grateful tribute in this hour devoted to memories that bless us.

I was privileged to know Gotthard Deutsch first as a disciple, then as a colleague in the institution in which I sat at his feet, and finally, as a devoted friend whose rich and stimulating life it was given me to share for a number of years. Knowing him as I

did, I know that Gotthard Deutsch was averse to eulogistic utterances as far as they touched his own life. In accordance with his own wish no word of praise was spoken at his funeral. He requested the reading of only a few majestic expressions of faith taken from Sacred Writ, a soulful prayer as phrased by a talmudic, faith-inspired sage and the singing of some traditional hymns that gave voice to the soaring soul of the Jew. Yet, can we forbear giving expression to a few impressions of the man, whose memory we would have serve as a light for after times, for those who knew him not face to face as we knew him?

A brief factual recital of his life runs prosaically like that of most careers. It is only the knowledge of what his personality and giant mentality contributed to the enrichment of every place that knew him and every activity to which he gave himself that makes his life rich with meaning and achievement. Gotthard Deutsch was born on January 31, 1859, in Kanitz, Moravia. His family, tracing its residence in that city back to the 16th century, counted among its members a number of distinguished rabbis and laymen. His father, educated in secular and religious branches, was determined to have his son receive the best possible education. Gotthard Deutsch was initiated into the study of Hebrew at about the age of five. At the age of eight, he had made sufficient progress to read the Minor Prophets and some Mishna, and to begin the study of the Talmud. When he was eleven years of age, he was sent to Nikolsburg rather than to the more accessible city of Bruenn because his father believed Nikolsburg to be permeated with a more active and quickening Jewish atmosphere. The young boy pursued the study of the Talmud under various teachers while taking the Gymnasium course at Nikolsburg, which he completed at the age of seventeen. He then returned to his father's house to prepare himself during the summer for admission to the Breslau Seminary which he did with the help of his father. In the Fall of 1876 he was enrolled as a student at the university in Breslau and at the Seminary where he came under the influence of Graetz whom he regarded as the Seminary's most illustrious scholar. At the university he specialized in history unlike most of the Jewish students who gave themselves to the

study of Oriental languages. During his residence of three years in Breslau, he laid deep the foundations of his vast erudition in sacred and secular lore, particularly in the field of religious and profane history and of Jewish literature. At that time he did not contemplate entering the rabbinate because of his desire to serve Judaism in an independent position. Even then the leaven of Progressive Judaism was working in his mind. In 1879 he repaired to Vienna there to complete the requirements for the degree of Doctor of Philosophy, which he received two years later. While in Vienna he attended the talmudic course of Isaac Hirsch Weiss at the Beth Hammidrash.

Weiss later, without solicitation, gave him the rabbinical diploma. The famous preacher Jellinek took a fancy to the young man which he evidenced in various ways. Gotthard Deutsch began his career as teacher in 1881 in the city of Bruenn. The discriminations exercised in Austria against Jewish teachers made it practically impossible for a Jew to advance to the highest teaching position. In 1887, without his seeking, he was urged to become the religious leader of the congregation in Bruex which invitation he accepted. In Bruex he found his pastoral duties so time-consuming as to interfere sadly with academic studies to which he desired to devote a large part of his time. He was happy, therefore, when in the summer of 1891 he received a letter from Isaac M. Wise informing him that he had been elected to the chair of History and Philosophy at the Hebrew Union College. In December of the same year he assumed the office to which he was called and which he filled with distinction until the day of his premature death on October 14, 1921.

While most of his time was spent at the college, his fame as one of the learned men in Israel gradually spread abroad until he was known wherever Jewish learning was cultivated or appreciated. This was eloquently attested when the news of his demise reached the far-flung centers of Jewish life. From many lands words of high tribute and expressions of a sense of personal loss, sent by men of note in the Jewish world, reached the bereaved family.

As a student of history he stood out as a painstaking and per-

sistent seeker after accuracy and truth. He was sympathetic yet critical in his appreciation of every phase of Jewish life and thought. He was superbly catholic in spirit, a true son of **כל ישראל**. Embodied in his heart was a love and in his mind an understanding of the older forms and at the same time a clear recognition of the necessity and historical justification of the newer developments. In his life the past and the present were beautifully blended—the latter an harmonious and natural outgrowth of the former. In spirit and in sympathy he belonged to all Jewry. Orthodox and Reform, Oriental and Occidental Jews were pleased to receive him as an untitled *Gaon* or *Nasi* whose mind plumbbed Jewish life at all points of time and place.

As teacher he won the love and admiration of his disciples and colleagues, to which expression was invariably and unmistakably given in their reunions with him.

As a member of this Conference his name is prominently linked with many of its activities and historic commitments. The Conference, in particular, is indebted to him for his valuable contributions as Chairman of the Committee on Contemporaneous History and for his many responsa that learnedly and conscientiously treated every question that was submitted to him. In our record he stands out as one of the great spirits in this body who helped to make the Conference a worthy successor to the learned and authoritative bodies in Israel whose activities helped to shape and direct Jewish life and thought.

And finally as Jew he was always seeking his brethren. Constant study and writing did not cloister him from his fellows. Though exalted the position he won for himself in the House of Israel, he remained affable, simple and readily accessible to the least of his brethren. Busy as he was, he was never too busy to give his personal attention to any cause that appealed to his sympathy. He interested himself in worthy individuals and institutions, local and foreign, to the extent of assisting them by his own means, by the power of his pen or by personal appeals in their behalf. His house was a gathering place not only for the wise but also for the poor, the needy and oppressed. Truly it may be said of him that he was an **איש חי ורב פעלים**.

The resolution as drawn by a committee of this Conference appointed by the President surely finds in our hearts an echoing response as we seek to have the memory of our gifted, beloved worker and colleague bless us:

In the death of Gotthard Deutsch, the Central Conference of American Rabbis in common with all Jewry, mourns the passing of one of its truly great leaders. An erudite scholar, a facile and versatile writer, a conscientious and beloved teacher, a loyal and devoted friend, he leaves behind the heritage of 'a good name which is more to be desired than precious oil.' As a teacher of teachers through a quarter of a century, Gotthard Deutsch has trained disciples who will carry forward his work and his message. As a writer of books and a contributor to the press, he has done much to stimulate in the multitudes an interest in all matters of Jewish concern. In the world of Jewish scholarship, his will always be an honored place. But most of all he will be remembered for that fine personality that won for him the whole-hearted love and esteem of his colleagues and his pupils. Generous in thought and act to the point of self-forgetfulness, he was the devoted friend of the poor and particularly of those scholars, the pursuit of whose studies was hindered because of their poverty. A man he was of great mind and of great heart. His colleagues of the Central Conference of American Rabbis respected and loved him while he lived, and now that he has been translated to the *Yeshibah shel Maalah*, they will cherish his memory which will never cease to be to them a source of inspiration.

זכר צדיק לברכה

SAMUEL N. DEINARD

FREDERICK COHN

Mine is the sad privilege of paying a brief tribute to the memory of our honored colleague and friend, Samuel N. Deinard.

But a short year ago he was with us, as it was his wont to attend regularly all the Conferences and other gatherings of his brethren. Everything Jewish was of intense interest to him, and he took an eager, enthusiastic part. His wise counsel and his genial, lovable personality will be sadly missed.

Samuel N. Deinard was born January 25, 1872, in Rosseini Lithuania, of pious, scholarly people. When he was ten years old he was taken by his family to Jerusalem and enrolled as a pupil in the Lemel school. At the age of fifteen, as recipient of scholarship awarded by Baron de Rothschild, he went to Germany and prepared for the rabbinate at Cologne and Frankfort. Shortly before he was twenty-one, urged by his father's cousin, the celebrated Ephraim Deinard, who later became his father-in-law, he moved to America, living with a relative at Arlington, N. J. In the Fall of 1893 he entered the University of Pennsylvania, and the following year he moved to Dickenson College, at Carlisle where he remained two years.

In 1896 he was elected to the pulpit of Temple Israel, Terre Haute, Ind. He continued his collegiate work at De Pauw University, taking his bachelor's degree in the Spring of 1897.

In 1900 he was elected to the pulpit of the South Side Congregation in Chicago. He continued his studies at the University of Chicago, receiving the degree of Master of Arts.

In 1901 he was elected to the pulpit of Temple Israel, Minneapolis, where he served until his death, October 12, (Yom Kippur morning) 1921.

Over five thousand people attended the funeral of this honored rabbi in Israel, speaking volumes for the place he had won in the heart of his community, which was but a reflection of his standing in the wider community of American Israel. He was Professor of Semitics in the University of Minnesota, from which he had received the degree of Doctor of Philosophy in 1904. He was foremost in all charitable, social, civic and educational work. He was a leader not by virtue of his position, but because of his ability, his scholarship, his eloquence, his character. He was the devoted shepherd and pastor of his people. He wielded a most trenchant pen, and was the champion of freedom and of the cause of the oppressed. He was an ardent lover of his people, while his generous heart beat for all humanity, of whatever race, creed or color. Widely loving, he was widely loved. As husband and father he was most tender and self-sacrificing. As friend and colleague he was noble and true. He led many to righteousness and his name shall shine as a star forever and ever. Samuel, "called of God," he was called by God to minister before Him in the holy temple of Eternity.

"His life was gentle, and the elements so mixed in him, that Nature might stand up and say to all the world, 'This was a man!'"

ABRAHAM BLUM

BENJAMIN A. TINTNER

During the past year the ranks of the Conference have been thinned by the passing away of one of its faithful servants, Abraham Blum.

While Abraham Blum, during a number of years, was not actively engaged in ministering to the needs of the men and women of a congregation, still the services that he rendered to people who were in physical and mental suffering, should never be forgotten by this body of his colleagues. Our departed brother virtually gave form and substance to the position of Chaplaincy in the city and state of New York.

He was born at the village of Quatzenheim, Alsace, and received his secular training at the University of Straasberg, and his rabbinical degree at the Paris Seminary. Upon his arrival in this country, Blum engaged in the discharge of his duties as rabbi of the congregations at Dayton, Ohio, Augusta, Ga., Galveston, Texas, and at Los Angeles, Calif.

About twenty-five years ago, he was called to Lebanon Hospital, New York City, as its superintendent and was elected to that position for life. His sudden illness compelled him to resign his position. During the moments of his convalescence, he had observed Jewish conditions in the section of the city known as the Bronx which was then a small community. He understood the spiritual needs of the section and believed that the Bronx should be possessed of a conservative congregation that might answer the wants of the Jewish constituents of this growing community. He forthwith made a special trip to Paris and solicited the Baroness Rothschild for funds with which to build the first modern conservative congregation of the Bronx.

Rabbi Blum, after he had severed his connections with this congregation known as Temple Hand-in-Hand, recognized the necessity of administering spiritual service to the Jews and Jewesses in the different hospitals and institutions of this and other cities. Without the help of any one or any body of men, Rabbi Blum was appointed by the city as the Jewish Chaplain to the people of our faith at Bellevue and Allied Hospitals in New York City. It was a sad commentary on Jewish life to observe the want of Jewish Chaplains in the different hospitals and institutions throughout the state. He felt that inasmuch as he was not bound to shoulder the responsibilities of congregational life, he could devote all of his time towards ministering to the Jews and Jewesses of the institutions with which he later connected himself.

He was appointed as Chaplain at the Metropolitan and City Hospitals on Blackwell's Island. He had served later at the Manhattan State Hospital, at Central Islip, at Kings Park, at Hudson River State Hospital, Poughkeepsie, at Brooklyn State Hospital and at Binghampton, N. Y., as well as at Utica State Hospital, Craig Colony, Sonia, N. Y., and at the Custodial Institution for Feeble-Minded at Rome, N. Y., and as Police Chaplain in the city of New York.

Rabbi Blum, at the inception of this Chaplaincy work, served without any compensation, and not until funds were required to pay for this work, most of which were obtained by his own personal endeavors, did he receive remuneration for his services.

He was the first Jewish Chaplain ever appointed to the Police Department of the city of New York, and the Commissioner of Police, as well as the members of this department, have already attested in the public press to the invaluable services that he rendered to the Jewish cause.

He was truly a pastor to the people who very frequently are forgotten. In the discharge of their worldly duties and in their eagerness to acquire the material substance of life, men and women not infrequently are indifferent to the sufferings of their fellowmen. Rabbi Blum directed the attention of our people to these unfortunate men, women and children who are inmates in the institutions where he had so ably and efficiently served. His

presence at these places where he had conducted religious services and brought cheer not only to the inmates themselves but to the relatives of these unfortunate people to whom and from whom he had brought messages of comfort regularly, has since acted as a spur to the ministry and to the Jewish citizenship of New York to give form and stability to the matter of Chaplaincy now conceded to be such an essential part in the moral and religious constructive work of our metropolitan city.

The Board of Jewish Ministers and the men and women who have the interests of our religion and its welfare at heart have already banded themselves together and have formed a committee that will help create the position of Chaplain in every one of our public and private hospitals and institutions in the city and state. The proposed creation of such a work is in a great measure due to the knowledge of conditions at these places brought home by the regular and constant visits of our lamented colleague, Abraham Blum.

The Central Conference of American Rabbis herewith acknowledges with high appreciation the splendid service rendered by our lamented brother to the cause of our religion, and records officially his magnanimous work as a reflection of credit upon the name of the Jew, a veritable *Kiddush Hashem*, among the people of other faiths.

Be it therefore resolved, that this Conference mourn the loss of this pastor in Israel, and send its expressions of grief and sympathy to the widow and children of Abraham Blum.

ISIDORE LEWINTHAL

ISAAC E. MARCUSON

Isidore Lewinthal was probably the last of the group of rabbis who did much to establish the Jew in the place of high esteem which he held in the South. Born at Seelow, Germany, on October 17, 1849, he was educated in Germany and received his rabbinical diploma from Rabbi James K. Gutheim. After officiating at Baton Rouge, La., and at San Antonio, Texas, he went to Nashville, Tenn., where for more than thirty years he served his congregation winning the esteem and love of all.

He was a participant in every activity which meant the building up of the community and thus he made a place for himself and for his people in the broader life of the city. He never spared himself when he felt that he could serve and he was intensely interested in every movement that was intended to aid and uplift his fellows.

In recognition of his services in behalf of Judaism, which he served so long and so well,

Be it Resolved, that the Central Conference of American Rabbis extend its sympathy to his congregation and that his name be enrolled among those who, by unselfish devotion to our faith, have left us a worthy example to follow in the days to come.

RESPONSUM ON QUESTION, "SHALL WOMEN BE
ORDAINED RABBIS?"

JACOB Z. LAUTERBACH.

The very raising of this question is due, no doubt, to the great changes in the general position of women, brought about during the last half century or so. Women have been admitted to other professions, formerly practiced by men only, and have proven themselves successful both as regards personal achievement as well as in raising the standards or furthering the interests of the professions. Hence the question suggested itself why not admit women also to the rabbinical profession?

The question resolves itself into the following two parts: first what is the attitude of traditional Judaism on this point, and second, whether Reform Judaism should follow tradition in this regard. At the outset it should be stated that from the point of view of traditional Judaism there is the following important distinction to be made between the rabbinate and the other professions in regard to the admission of women. In the case of the other professions there is nothing inherent in their teachings or principles which might limit their practice to men exclusively. In the case of the rabbinate on the other hand, there are, as will soon be shown, definite teachings and principles in traditional Judaism, of which the rabbinate is the exponent, which demand that its official representatives and functionaries be men only. To admit women to the rabbinate is, therefore, not merely a question of liberalism, it would be acting contrary to the very spirit of traditional Judaism which the rabbinate seeks to uphold and preserve.

It should be stated further, that these traditional principles barring women from the rabbinate were not formulated in an illiberal spirit by the rabbis of old out of a lack of appreciation of

women's talents and endowments. Indeed the rabbis of old entertained a high opinion of womanhood and frequently expressed their admiration for woman's ability and appreciated her great usefulness in religious work. Thus, e. g. they say: "God has endowed woman with a finer appreciation and a better understanding than man." (Niddah 45b). "Sarah was superior to Abraham in prophecy" (Tanhuma Exodus beginning) "It was due to the pious women of that generation that the Israelites were redeemed from Egypt" (Sotah 11b) and "The women were the first ones to receive and accept the Torah" (Tanhuma Buber, Mezora 18, p. 27a); and "They refused to participate in the making of the golden calf." These and many other sayings could be cited from rabbinic literature in praise of women, her equality to man and in some respects, superiority to him. So that we may safely conclude that their excluding of women from the rabbinate does not at all imply depreciation on their part of woman's worth.

But with all their appreciation of woman's fine talents and noble qualities, the rabbis of old have also recognized that man and woman have each been assigned by the Torah certain spheres of activity, involving special duties. The main sphere of woman's activity and her duties centered in the home. Since she has her own duties to perform and since especially in her position as wife and mother she would often be prevented from carrying on many of the regular activities imposed upon man, the Law frees her from many religious obligations incumbent upon man, and especially exempts her from such positive duties the performance of which must take place at certain fixed times, like reciting the Shma, or at prescribed seasons, like Succah.

(M. Kiddushin I, 7).

וכל מצות עשה שהזמנן גרמה אנשים חיבזן ונשים פטורות

This fact, that she was exempt from certain obligations and religious duties, necessarily excluded her from the privilege of acting as the religious leader or representative of the congregation, **שליח צבור**. She could not represent the congregation in the performing of certain religious functions, since, according to the rabbinic principle, one who is not personally obliged to perform a certain duty, cannot perform that duty on behalf of others and certainly cannot represent the congregation in the performance of

כל שאיןו מחויב בדבר איןו מוציא את הרבים ידי חובתן (R. H. III, 8, Berokot 20b).

On the same principle she was expressly disqualified from writing Torah scrolls. Since she could not perform for the congregation the duty of reading from the Torah, the text prepared by her was also not qualified for use in connection with the performance of that duty (Gittin 45b Mas. Soferim I, 14). Women were also considered exempt from the obligation to study the Torah (Erubin 27a; Kiddushin 29b-30a). Some rabbis even went so far as to object to women studying the Torah (M. Sotah III, 4). This opinion, of course, did not prevail. Women were taught the Bible and given a religious education and there were some women learned in the law even in talmudic times. But to use the phrase of the Talmud (M. K. 18a) **אשה בַּמְדֵשָׁא לֹא שְׁקִיחָא** women were not to be found in the **בֵּית המְדֵשָׁ** in the academies and colleges where the rabbis assembled and where the students prepared themselves to be rabbis. Evidently, for the reason that they could not aspire to be rabbis, the law excluding them from this religious office.

This law that women cannot be rabbis was always taken for granted in the Talmud. It was considered to be so generally known and unanimously agreed upon that it was not even deemed necessary to make it a special subject of discussion. The very idea of a woman becoming a rabbi never even entered the mind of the rabbis of old. It is for this reason that we find only few direct and definite statements to the effect that women cannot be rabbis. Only occasionally when the discussion of other questions involved the mentioning of it, reference, direct or indirect, is made to the established law that women cannot act as judges or be rabbis. Thus in a Baraita (pal. Talm. Shebuot. IV, i 35b and Sanhedrin IV, 10, 21c) it is stated: **הָרַי לִמְדָנו שְׁהָאֲשָׁה אִינָה דָנָה** "We have learned that a woman cannot act as judge, i. e., cannot render decisions of law." The same principle is also indirectly expressed in the Mishnah (comp. Niddah VI, 4 and Shebuot IV, i). In the Talmud (Gittin 5b) it is also indirectly stated that a woman cannot be a member of a Beth Din, i. e., a rabbi, or judge. For there it is taken for granted that she could not be one of three who

form a tribunal or בֵּית דִין to pass upon the correctness of a bill of divorce or of any other document. (See Rashi ad. loc.)

In the Midrash Num. R. X, 5, it is also quoted as a well known and established principle that women may not have the authority to render decisions in religious or ritual matters, *שהנשים אינן בנות הוראה*

These talmudic principles have been accepted by all medieval Jewish authorities. Maimonides, Yad, Sanhedrin II, 7, declares that the members of every tribunal or בֵּית דִין in Israel, which means every rabbi, *Dayyan* or *More Horaah* in Israel, must possess the same qualities which characterized the men whom Moses selected to be his associates, and whom he appointed judges and leaders in Israel. These qualities, Maimonides continues, are expressly stated in the Torah, as it is said: "Get you from each one of your tribes *men*, wise and understanding and full of knowledge, and I will make them heads over you." (Deut. I, 13). Maimonides here has in mind the idea, entertained by the rabbis of all generations, that the rabbis of each generation continue the activity and are the recipients of the spirit of those first religious leaders of the Jewish people. For, as is well known, *Moshe Rabenu* and the seventy elders who formed his council were considered the prototypes and the models of the rabbis of all subsequent generations (comp. Mishnah R. H. II, 9). Likewise, R. Aaron Halevi of Barzelona (about 1300 C. E.) in his *Sefer Ha Hinuk* (Nos. 74, 75, 77, 79, 81, 83) as well as Jacob Asheri in *Tur Hoshen Mishpat* VII and Joseph Karo in *Shulhan Aruk*, *Hoshen Mishpat* VII, 3, all expressly state the principle that a woman cannot officiate as judge or rabbi. It hardly need be stated that when some of the sources use in this connection the term judge *דִין* they, of course, mean rabbi for which *Dayyan* is but another name. In rabbinic terminology the functions of a rabbi are spoken of as being *לְדִין וְלְהוֹרוֹת* to judge and decide religious and ritual questions. And even in our modern rabbinical diploma we use the formula *יְוָרָה יְוָרָה יְדִין יְדִין* giving the candidate whom we ordain the authority to judge and decide religious questions and to give authoritative rulings in all religious matters.

To be sure, the rabbis do permit the women to be religious teachers, like Miriam, who according to the rabbis, taught the

women while Moses and Aaron taught the men (Sifre Zutta quoted in Yalkut, Shimeoni Behaaloteka 741 end) and Deborah whom the rabbis believed to have been merely teaching the law (Seder Elijah R. IX-X Friedmann, p. 50, compare also Tossafot B. K. 15a s. v. **אשר תשים** and parallels). Some authorities would put certain restrictions upon women even in regard to her position as teacher (see Kiddushin 82a and Maimonides, Jad. Talmud Torah II, 4) but in general the opinion of the rabbis was that women may be teachers of religion (see *Hinuk* 152 and comp. *Azulai* in *Birke Joseph* to *Hoshen Mishpat* VII, 12); and as a matter of fact, there have always been learned women in Israel. These women-scholars were respected for their learning in the same manner as learned men were respected. (See *Sefer Hasidim*, 978 and comp. also *Sde Hemed* I, letter Kaf No. 99) and some of these women scholars would occasionally even give lectures in rabbinics, but they have never been admitted to the rabbinate since all the rabbinic authorities agree, at least implicitly that women cannot hold the office of a rabbi or of a **שליח צבור** and cannot perform any of the official functions requiring the authority of a rabbi.

This is the attitude of traditional Judaism towards the question of women rabbis, a view strictly adhered to by all Jewry all over the world throughout all generations even unto this day.

Now we come to the second part of our question, that is, shall we adhere to this tradition or shall we separate ourselves from Catholic Israel and introduce a radical innovation which would necessarily create a distinction between the title rabbi, as held by a reform-rabbi and the title rabbi in general. I believe that hitherto no distinction could rightly be drawn between the ordination of our modern rabbis and the ordination of all the rabbis of preceding generations. We are still carrying on the activity of the rabbis of old who traced their authority through a chain of tradition to Moses and the elders associated with him, even though in many points we interpret our Judaism in a manner quite different from theirs. We are justified in considering ourselves the latest link in that long chain of authoritative teachers who carried on their activity of teaching, preserving and developing Judaism, and for

our time we have the same standing as they had (Comp. R. H. 25a). The ordination which we give to our disciples carries with it, for our time and generation, the same authority which marked the ordination given by Judah Hannasi to Abba Areka or the ordination given by any teacher in Israel to his disciples throughout all the history of Judaism.

We should, therefore, not jeopardize the hitherto indisputable authoritative character of our ordination. We should not make our ordination entirely different in character from the traditional ordination, and thereby give the larger group of Jewry, following traditional Judaism, good reason to question our authority and to doubt whether we are rabbis in the sense in which this honored title was always understood.

Nor is there, to my mind, any actual need for making such a radical departure from this established Jewish law and time honored practice. The supposed lack of a sufficient number of rabbis will not be made up by this radical innovation. There are other and better means of meeting this emergency and that is, by the rabbis following the advice of the Men of the Great Synagog, to raise many disciples and thus encourage more men to enter the ministry. And the standard of the rabbinate in America, while no doubt it could be improved in many directions, is certainly not so low as to need a new and refining influence such as women presumably would bring to any profession they enter. Neither could women, with all due respect to their talents and abilities, raise the standard of the rabbinate. Nay, all things being equal, women could not even rise to the high standard reached by men in this particular calling. If there is any calling which requires a whole-hearted devotion to the exclusion of all other things and the determination to make it one's whole life work, it is the rabbinate. It is not to be considered merely as a profession by which one earns a livelihood. Nor is it to be entered upon as a temporary occupation. One must choose it for his lifework and be prepared to give to it all his energies and to devote to it all the years of his life, constantly learning and improving and thus growing in it. It has been rightly said that the woman who enters a profession, must make her choice between following her chosen profession or the calling of mother and home-maker. She

cannot do both well at the same time. This certainly would hold true in the case of the rabbinical profession. The woman who naturally and rightly looks forward to the opportunity of meeting the right kind of man, of marrying him and of having children and a home of her own, cannot give to the rabbinate that whole-hearted devotion which comes from the determination to make it one's lifework. For in all likelihood she could not continue it as a married woman. For, one holding the rabbinical office must teach by precept and example, and must give an example of Jewish family and home life where all the traditional Jewish virtues are cultivated. The rabbi can do so all the better when he is married and has a home and a family of his own. The wife whom God has made as a helpmate to him can be, and in most cases is, of great assistance to him in making his home a Jewish home, a model for the congregation to follow.

In this important activity of the rabbi, exercising a wholesome influence upon the congregation, the woman rabbi would be deficient. The woman in the rabbinical office could not expect the man to whom she be married to be merely a helpmate to her, assisting her in her rabbinical activities. And even if she could find such a man, willing to take a subordinate position in the family, the influence upon the families in the congregation of such an arrangement in the home and in the family life of the rabbi would not be very wholesome. Not to mention the fact that if she is to be a mother she could not go on with her regular activities in the congregation.

And there is, to my mind, no injustice done to woman by excluding her from this office. There are many avenues open to her if she choose to do religious or educational work. I can see no reason why we should make this radical departure from traditional practice except the specious argument that we are modern men and, as such, we recognize the full equality of women to men, hence we should be thoroughly consistent. But I would not class the rabbis with those people whose main characteristic is consistency.

DISCUSSION

Rabbi Levinger: I feel very strongly on this question. When we look at the various denominations in this country who are opposed to ordaining women as ministers we find that they are those who like the Episcopalians and Catholics look upon their ministers as priests. To us the Rabbi is merely a teacher and preacher. The question is not whether there are a great many women who want to become rabbis. Perhaps there are none at all. But we are called upon to act on a matter of principle and if in the next thirty or forty years we produce but one Anna Howard Shaw, we want her in the rabbinate.

Rabbi Witt: I was present at the meeting of the Board of Governors when the matter came up, and it was decided to refer it to the Conference. After reading the responsa that was prepared by Rabbi Lauterbach I feared that there would be much opposition. I trust that our action in this matter will be unanimous. It is not a matter of tradition at all. I must confess I was not in the least interested in Rabbi Lauterbach's presentation. It seemed reactionary to me. I did not feel that it was the proper presentation of the subject.

I need not say that I honor Dr. Lauterbach for the learning contained therein but the point he presents is not the point at issue. We have witnessed the revolution in the status of woman. Five years ago I had to argue in favor of women's rights when that question came up in the Arkansas legislature, but I did not feel that there would be need to argue that way in a liberal body of men like this.

There is a principle involved, and I hope that the stand we take will be one in line with all the progressive tendencies of our day: That we will have the vision to see what is before us and from the standpoint of to-day shall we say to women that they shall not have the right to function as we are functioning?

The question is, Have they the qualifications to function as spiritual leaders? What does it require to be a spiritual guide?

It requires a great spirit and the quality of leadership. Some women have it and some women have not. Some men have it and some men have not. If we had a great leadership we would not have the questions which were so ably presented yesterday among the practical questions of the ministry. The one thing that was stressed was that if we had devoted leaders who could inspire following all the problems would vanish.

I believe that this body of men should do nothing that would stand in the way of any forward movement in behalf of the womanhood of America. I cannot believe that a religion that is so splendidly spiritual and forward-looking as our religion will stand in the way of such a movement. I feel that this Conference can only act in one way, and that is to fall in line with what is the destiny of the women of the future.

Rabbi Weiss: In a large measure I agree with the previous speakers. I agree with all that has been said in favor of ordaining women as rabbis. I believe I am second to none in the rabbinate in the matter of idealism. But a vast measure of compromise must enter into all situations of life. I do not believe that we can have life exactly as we would like to have it. There is a vast debt due to cold, austere justice, but there are fourteen million Jews in the world and they must be considered. In the City of New York alone there are a million and a half who look upon you with a degree of respect but who have their own mode of procedure and who would look upon any radical action on your part as a line of cleavage in the House of Israel. I merely mean that we should proceed slowly. I believe that some compromise can be effected such as allowing women to be teachers or superintendents, but I believe that it were unwise at the present time to have them ordained as rabbis. Let me give one concrete illustration. Suppose one were to sign a marriage document. To many in New York today such a ceremony would hardly be recognized as binding.

Rabbi Brickner: There is much merit in what Dr. Lauterbach has said. He has not stressed the question of opinion, but the question of practicability. Modern psychologists agree that wo-

men do not differ from men so much in intellect. In fact experiments prove that women are the peers of most men. There are women occupying positions in modern industry in which she could not be equaled by many men. It is not a question of equality. All that Dr. Lauterbach has said, has already been said against women entering other professions. The question with us is one of practicability. The tendency in modern Judaism is to conserve Jewish values. We wish to be in touch with the masses of Jewish people. When I came away from Toronto the other day I clipped from the newspaper the vote of the Methodist Church in Canada. It represents the liberal traditions in Canada. And yet it voted by a small majority against permitting women into the ministry. It is not a question of principle or equality—on that we are all agreed. It is purely a question of practicability.

Rabbi Charles S. Levi: The matter before you is not a matter of the hour, but a matter of all times. It is a matter that touches upon the acknowledged leadership of our people, and reaches the lives of uncounted thousands of our American co-religionists. We are the links in the chain of time. We are the spokesmen who give expression to the great truths which bind the past to the future, and it is for us to keep alive the chain of tradition.

Rabbi Rauch: I listened with great interest to Dr. Lauterbach's presentation and was at first inclined to agree with him but as he proceeded it struck me that there was a great omission. He gave a fine presentation of the traditional point of view and even hinted at certain modern needs, but I regret to say that he failed to touch on what reform Judaism has to say on the subject. And yet our whole interpretation of religious life is supposedly based on the principles of reform Judaism. Now what has the philosophy of reform Judaism to say in regard to woman? I know from experience because I was born in an orthodox environment. There was a very clear line of distinction between the boy and girl, and the education given to the boy and girl. The boy had to learn Scriptures while the girl was not expected to learn them. Many duties were imposed upon the boy, few upon the girl. This went on for centuries. What happened when reform came in?

One by one the barriers separating the boy from the girl educationally began to be broken down. We admitted the girls into the same schools, and we tried to teach them the same things. Even in the important ceremony of barmitzva we brushed aside the traditional point of view and we said that the girl should be educated and confirmed the same as the boy. And in our congregations, which is the practical side of our religious life, we have given to women exactly the same status as the men. In my own congregation women conduct the summer services and they conduct them just as well if not better than they used to be when we got some one temporarily for the summer. In every line of endeavor in our temples we have proceeded on the theory that woman is the equal of man. What do they ask us to do? They want us to make it possible for women to work along the same lines as we men are working. We do not ask privileges for them. Let there be the same demands, the same rigorous training and let the congregation decide whether the woman is doing the work well or not. I do not think that our cause will be hurt by a liberal attitude.

Rabbi Englander: Personally I was surprised to learn that the Board of Governors submitted this question to the Conference. I thought that after the faculty, a body composed of the teachers, had taken action that would be sufficient guidance for action on the part of the Board of Governors. However, I wish to touch on one argument which has been raised to the effect that if we admit women as rabbis we would tend to create a schism in Israel. During all the conferences in recent years there are many actions that we would not have taken had we feared this. We would not have set ourselves on record against Zionism. Had fear been taken into consideration we would not have taken a stand on many subjects. Twenty years ago this Conference put itself on record favoring absolute religious equality of women with men. Are we going back on our own action? In spite of all the arguments advanced by Dr. Lauterbach, the faculty set itself on record as favoring the ordination of women although it stated that at the present time it believed it was impractical for women to enter the rabbinate. But I do not believe

that the question of practicability is for us to decide. The only question before us is, shall we in the light of reform Judaism put ourselves on record in favor of admitting women to the rabbinate.

A motion is made that further discussion be discontinued.

Rabbi Morgenstern: I do not care to express any opinion upon this subject, because you can readily understand, inasmuch as this question has been submitted by the college authorities to the Conference to get an expression of opinion, I am here rather to listen than to offer any opinion I myself may have. I realize that the time of the Conference is very precious and that you cannot afford to give more time than is necessary to the discussion of this question, but I believe that the question is of such importance that it ought to justify the expenditure of as much time as may be necessary for a thorough discussion of the question. Several of the men lay emphasis upon the significance of the principle of not breaking with Catholic Israel. We have heard the arguments but there are several valuable thoughts which have not yet been presented. And there is one phase of the question which has not been adequately discussed. We can all accept the opinion of Dr. Lauterbach as authoritative, namely, from the point of view of traditional Judaism the ordination of women would not be permitted. We need not discuss that. But the practical aspect of the question has not been discussed. Namely, is it expedient, and is it worth while?

Rabbi Abrams: I cannot feel but in thorough sympathy and agreement with Rabbi Lauterbach. We are paying too much attention to what is being done by other denominations. It is the spirit and practice of Israel that should guide us. It would be a mistake to break with the traditions of the past.

Rabbi Raisin: It seems to me that the question resolves itself into three parts. First, what is the principle? Second, is it consistent? Third, is it practical?

As a matter of principle women ought to be ordained as we

now recognize that they are entitled to the same privileges and rights as men. Our ancestors never asked, is it practical? They asked, is it the will of God? And thus they settled the question for themselves. But we must ask the question, is it in keeping with the tradition of the past? In the whole paper of Rabbi Lauterbach we do not find the statement that women could not be ordained as rabbis. Indirectly we inferred that she may not be ordained because we do not find any women who were ordained. At the most sentiment was against it, but sentiment was against women going into many of the professions even to-day. But that does not mean that they should not be ordained or could not be according to traditional laws.

What is our ordination to-day? In spite of our claim that we are the descendants of the ancient rabbis, we must admit that the function of the modern rabbi is entirely different from the function of the rabbi of old. In olden times, he was the judge. That was his chief function. Preaching and teaching were secondary. If we were to lay claim to be lineal descendants of the ancient teachers we must go to the prophets of the Bible. We are the followers of the prophets more than of the rabbis. And if we would follow the example of the women of the Bible, we would find that many women served as prophets and that during Talmudic times many of them taught. So we are not inconsistent with the past, if we put ourselves on record as favoring the ordination of women.

Rabbi Joseph L. Baron: I enjoyed thoroughly the scholarly paper of my teacher on the negative view of the question, and I shall not deny that the admission of women into the rabbinate will, like any innovation, shock some people and call forth opposition and ridicule. But I wish to point out several flaws in the negative argument. Professor Lauterbach intimates that the matter has hitherto never arisen as a practical issue because it has been taken for granted that a woman cannot, in the capacity of rabbi, carry out, or represent the people in, a function in which she is not personally obliged to participate. How, then, can we infer from this that with the full entry of woman in all the religious functions of home and synagog, she must still be denied the privi-

lege of ordination? We broke with tradition long ago when we granted women an equal standing with men in all our religious functions.

I disagree entirely with the remark that by taking the proposed step, we shall create a schism. The Russian Jews, to whom reference has been made, do recognize and follow women leaders, as in the radical factions. And if women are not recognized as leaders in the orthodox synagog, let us not forget that neither are we recognized as such. There is a distinct difference made, even in the Yiddish terminology between a *Rav* and a *Rabbi*. Again, we broke with tradition long ago when we declared that a rabbi need not be an authority on questions of *Kashruth*; and I need not mention which, from the point of view of orthodoxy, is the greater offense.

When I received the responsum of Dr. Lauterbach a week or two ago, I inquired as to the attitude of the members of a Unitarian Church in Moline, where a woman has been officiating for about half a year, and the reply was very favorable. That minister is not falling behind her male predecessors in her zeal and ability in handling all the problems of the church. So, as to the practicality of the matter, I believe that should be left entirely with the individual congregation.

Rabbi James G. Heller: I do not believe that the Conference has the right to appeal to its duty to "Catholic Israel" in order to settle this question. In the past many decisions have been taken which evidenced no regard for mere keeping of the peace. The one question at issue, the one question that should be discussed by this Conference, is whether in principle the admission of women into the rabbinate is desirable, and whether it is in accordance with the historic teachings of reform Judaism. The entire content of Dr. Lauterbach's responsum can, to my mind, be summed up in that very logical inconsistency to which he refers toward the end of his paper in so laudatory a manner. He must complete the syllogism contained in his remarks. Since traditional Judaism, Orthodoxy, did not require women to perform certain duties or functions, did not permit them to share in certain duties or functions, did not permit them to share in certain re-

ligious acts, it could not allow them to become teachers of these same duties. And, per contra, since reform Judaism requires and asks of women the performance of every religious duty in the catalog, it cannot deny them the right to become teachers and preachers.

Rabbi Samuel S. Cohon: I wish to call your attention to the fact that in other professions there is a great deal of prejudice against women even where they administer with considerable success. You would imagine that women would welcome the services of women physicians. But in actual practice it is stated that women are more bitterly opposed to female practitioners than are men.

In the legal profession we also know that in many instances women are debarred from practice. But I believe that many of us who realize how much our wives have helped us, how they have co-operated with us, how they have borne many of the responsibilities also realize that they should be given the opportunity to assume this work on their own accord if they so desire. Of course there will be prejudice against women in the rabbinate but if one congregation is found that will welcome a woman the opportunity should be granted.

Rabbi Frisch: We have made greater departures from tradition in reform Judaism than the one which is before us so we can afford to dismiss this question without further discussion. But I regard the ordination of women as the last step in the removal of restrictions in the Jewish faith. She is fitted by temperament and by all of her qualifications to the position of teacher and she has been granted the right to participate in all our congregational activities as the equal of man. Civilization has had cause to regret every restriction which it has placed in the way of those who wanted to be free.

I have been wondering whether we are not denying ourselves a new source of strength, a new source of inspiration by our reluctance in admitting women to the rabbinate. I recognize the handicaps, but I believe that the women who surmount the obstacles will be greater spirits than the men who are in the rabbinate to-

day. Will it be any greater reproach for a woman to give up the ministry for the sake of maternity than it is for a man to give it up to seek a livelihood in other work? I think it will be for a nobler reason. If we get women into our midst as rabbis I believe that we will be enjoying some of the inspiration and strength which we feel we need. So I plead that we place ourselves on record as in full sympathy with a further emancipation of women by their ordination as rabbis in Israel.

Rabbi Stern: Emotionally I am conservative and I do not like to break with the past, but I cannot agree with Rabbi Lauterbach in this instance. Is it not essential for us first to decide what is the principle? I believe the practical will take care of itself. It is very interesting to note that in the city of New York a professor in the Seminary, the rabbi of an orthodox congregation had a Bar Mitzva of girls. This is very interesting and shows that the other wing of Judaism is also making progress.

A motion that the opinions of members which have been sent in should be read was introduced. The motion was lost.

Rabbi Morgenstern: I think there is one possible source of information that we have not heard from and whose opinion would be very helpful to us. I mean the wives of the rabbis present. It would help us to get an expression of opinion from the women, if some of the wives would be willing to give us their ideas based on many years of experience in this work. I would ask that opportunity be given to the ladies to express their opinion.

It was moved that the courtesy of the floor be extended to any of the ladies present who cared to take part in the discussion.

Mrs. Frisch: When I entered the hall this morning, I was opposed to the ordination of women as rabbis. I am now in favor of it. I have been much impressed with what I have heard.

The reason I was opposed to the ordination of women was what you would call the practical reason. I now feel that whatever practical reasons I may have had cannot be compared in value

with the matter of principle which has been mentioned here this morning.

The practical reason that I had in mind was that I as a wife and mother did not understand how a woman could attend to the duties which devolve upon a rabbi and at the same time be a true home-maker. Candidly, I do not see at this moment how it can be accomplished. I cannot solve this question, but there may be some women who would prefer a life of celibacy in order to minister to a congregation.

Personally I am selfish enough not to be willing to give up the happiness of wifehood and motherhood for this privilege, great though it be. But I love the work of the rabbinate so much that could I have prevailed upon myself to forget the joys that come with wife-making I should have become a rabbi. And I do not believe that privilege should be denied women and it behooves us to go on record as being in favor of this movement.

Miss Baron: I am connected with Jewish work in New York City and I know that since the Jewish woman has entered the work it has intensified the value of Jewish education; and I believe that should the Jewish woman enter the rabbinate she will be able to intensify the religious feeling of our people.

Mrs. Berkowitz: I am more than satisfied to be the silent member of our partnership, but I believe it is the function of women to give spiritual value to the world and especially the Jewish woman imbued with the Jewish spirit will naturally bring a certain quality to the ministry which some of our men lack. I think that might be enlarged and strengthened and therefore I should like to see our women become rabbis if they wish to do so.

A motion that action on this resolution be postponed until next year was lost.

A motion that a referendum vote of the members of the Conference be taken was lost.

A motion that this resolution be referred to the Committee on Resolutions was lost.

Rabbi Joseph Leiser: The objections of Professor Lauterbach concerning the admission of Jewish women to the rabbinate are inadequate. His thesis, that the rabbinical profession is a career and involves the totality of life to the preclusion of even the function and offices of motherhood, is not valid and is no more applicable to the Jewish woman as rabbi than it is to the Jewish woman as lawyer, doctor, dentist, newspaper writer, musician, business woman or teacher. In all these trade and professions, Jewish women are actively engaged beyond the consideration or limitations of sex, and independent of previous sex-taboos. As a profession, the rabbinate ought to be open to women on a parity with that of man, providing women receive a degree for academic training carried on according to approved standards.

But my objection to the position maintained by Prof. Lauterbach rests on more fundamental contentions than of sex discrimination in the rabbinate. The Professor fails to analyze the rabbinate in the light of its function and activity in the world to-day. He carries over into America, a modern America, the methodology and outlook of an orthodox rabbi whose function is that of a lawyer, one who renders decisions in an ecclesiastical court from codes drawn up by established standards of behavior. Orthodox Judaism rests upon laws of conformity. One discharges his duties. One learns them and fulfills them, whereas reform Judaism releases the individual to enable him to realize his own nature and therefore allows him to contribute whatever there is implanted within his soul and mind to humanity.

This difference in motivation is translated to the profession of the rabbi, as it is interpreted in reform Judaism.

The mere repudiation of the authority of the Talmud and Schulhan Aruk is not sufficient to constitute one a reform rabbi nor does the accepting of it make one an orthodox rabbi. To be sure, the orthodox rabbi is learned in the law, since the very nature and constitution of his profession require it. But the reform rabbi is not primarily a legal expert. The modern rabbinate has become an institution, just as the synagog has developed other functions than those pertaining to worship and the discharging of ceremonial observances. In these days it serves more than one

purpose and therefore requires more than one type of professional labor.

The variety of activities that are now released in the ordinary synagog calls for a number of workers all of whom must be filled with the knowledge of God. The new work recently developed in the synagog appeals particularly to the woman who by nature and training is singularly fitted to undertake it.

It will be said in rebuttal that, while the need and utility of these modern activities within the synagog may require the professional assistance of woman these functions do not require the training and professional equipment of a rabbi.

This is a mistake. Mere inclination provides access to those qualities of emotionalism and undisciplined enthusiasm which endanger the assistance of a woman. Professional training is required for the expert in the religious institution of the synagog. In the department of education as our synagogs are elaborating them a Jewish woman is particularly well qualified, providing her training in rabbinics is grounded in a thorough knowledge of the literature.

A Jewish woman is the logical adjunct to young people's societies and organizations, and no synagog is complete without these new features.

The social activities of a congregation are dependent on the social instincts of a woman. Her rabbinical training enables her to link up these activities with tradition and provides the background of Jewish consciousness to this work.

The pulpit and whatever pertains to it is, and remains, a plane wherein man is by nature and temperament best qualified, although not exclusively so. Nor is woman by reason of self limitations, disqualified. Viewing the rabbi in the light of a prophet and the man of vision, he more than woman responds to this unusual endowment. Men are prone to be idealists. They are quick to see visions. They are the dreamers. To men is given the gift of prophecy but not exclusively, as the careers of Hulda and Deborah testify. Men are called upon by God to be pathfinders, liberators, protagonists of right, brandishing the shining sword of justice before the hosts of evil-doers. In the defense of right, men will face the outrages of the world alone.

On the other hand, women are conservative, and seldom are impelled to stand forth and proclaim these eternal convictions. They are pacifists, opportunists, moderators, trimming their sails to whatever winds blow on the seven seas of thought. Remember, that while it was due to the merit of women that the children of Israel were redeemed from Egypt, it was only merit not the fierce rebellion of a Moses, saying, "Let my people go free!" that wrought the miracle.

Were the woman as rabbi merely confined to pulpit discourses and the formal aspects of ceremonials, her admission to the profession would be inept and otiose. The synagog, however, has enlarged its tent cords of service. It is an institution of which the pulpit is part, not the totality. Being only a feature of the institutional labor, there are spheres of activity in the synagog that can not only be filled by woman, but are primarily her province.

Rabbi Neumark: I. "This fact that she was exempt from certain obligations . . . she could not . . . represent the congregation in the performance of such duties. (R. H. III, 8; Berakot 20b.)". Against this argument is to be said:

First: The traditional functions of the rabbi have nothing to do with representation of the congregation in the performance of certain religious duties from which women are freed. There are certain categories of men, such as are deformed and afflicted with certain bodily defects, who could not act as reader, but could be rabbis for decisions in ritual matters and questions of law. The same holds true of people with a "foreign accent" in Hebrew.

Second: Women are not free from the duties of *Prayer*, *Grace after meal*, and *Kiddush*, and they can read for others,—cf. Mishnah and Bab. Gemara Berakoth 20a, b. Thus even in our modern conception of the function of the rabbi which includes reading, woman can act as representative according to traditional law. (Of course, "Tephillah" here is used in its technical meaning—"Eighteen-Prayers"—, while the Prayer in its general meaning of Divine Service had the Sh'ma in its center from the obligatory reading of which woman was free. But no orthodox Jew ever waited with the obligatory reading of the Sh'ma for the public service; it has,

at least in post-talmudic times, always been done right in the morning privately.

Third: The practice within reform Judaism has decided in favor of admitting women as readers of the Divine Service. And since we are interested in the traditional law on the subject only in order to take from it a clue for reform practice, this argument would be of no consequence even if it were valid as it is not: If woman is to be debarred from the rabbinate in orthodox Judaism because she cannot serve as a reader, then the only logical consequence would be that reform Judaism which has decided in favor of the woman reader, should disregard the orthodox attitude, and admit woman to the rabbinate.

II. The reason why a Torah Scroll written by a woman was considered unfit, is not, as Dr. Lauterbach claims, because she could not be reader of the Torah, but quite a formal one: Whosoever has not the obligation of binding (T'phillim), has not the fitness of writing (a Torah-Scroll—Gittin 45b; Men. 42b). The above reason is given in Sopherim I, 13, but there, woman is not debarred from writing a Torah-Scroll (I have before me ed. Berdyshev 5657— one-volume Talmud and 12 vol. Talm. ed. Wien, Anton Schmidt, 1832).

III. In Babli Moed Katan, 18a, it is not said that "women were not to be found in the academies and colleges where the rabbis assembled and where the students prepared themselves to be rabbis." It is only said: "אשה בַּיּוֹדָשָׁא לֹא שְׂכִיחָא" "a woman is not *often* to be found in the Beth-ha-Midrash." The academies and colleges of those days were not institutions for training of rabbis, but institutions of learning, most of whose students were pursuing other vocations. A woman in those days was supposed to keep away from all public places, such as courts, and the like, and even, as much as possible, from the streets:

כֹּל כְּבוֹדָה בַּת מֶלֶךְ פְּנִימָה

IV. As to the direct question of the legal situation, I have discussed that matter in the opinion which I have submitted to the faculty of the Hebrew Union College. I want to add the following remarks: 1. The statement of Jerush. Synh. 21c and Sheb. 35b, that woman cannot serve (occasionally) as judge, is not from a Barai-

tha, as Dr. Lauterbach claims; but occurs in a discussion between two Amoraim. 2. **למדו** does not mean "we have learned", but is a technical term for an inference on the virtue of an hermeneutical rule; in this case a **גורה שוה**. 3. Nowhere in talmudic but always by **תני** literature is a Baraitha introduced by **למדו** **תני** and the like. 4. The emphasis on "men" in the quotation from Maimuni is *not* justified.

V. As to the practical question of the advisability to ordain women at the Hebrew Union College, I do not believe that the orthodox will have any additional reason to object. They themselves employ women in their schools as teachers and readers, and more than this our woman rabbi will not do. In fact the entire question reduces itself to this: Women are already doing most of the work that the ordained woman rabbi is expected to do. But they do it without preparation and without authority. I consider it rather a duty of the authorities to put an end to the prevailing anarchy by giving women a chance to acquire adequate education and an authoritative standing in all branches of religious work. The practical difficulties cannot be denied. But they will work out the same way as in other professions, especially in the teaching profession, from the kindergarten to post-graduate schools. Lydia Rabbinowitz raised a family of three children and kept up a full measure of family life while being a professor of bacteriology. The woman rabbi who will remain single will not be more, in fact less, of a problem than the bachelor rabbi. If she marries and chooses to remain a rabbi, and God blesses her, she will retire for a few months and provide a substitute, as rabbis generally do when they are sick or meet with an automobile accident. When she comes back, she will be a better rabbi for the experience. The rabbinate may help the women, and the woman rabbi may help the rabbinate. You cannot treat the reform rabbinate from the orthodox point of view. Orthodoxy is orthodoxy, and reform is reform. Our good relations with our orthodox brethren may still be improved upon by a clear and decided stand on this question. They want us either to be reform or to return to the fold of real genuine orthodox Judaism whence we came.

F

THE TRAINING OF THE MODERN RABBI

JULIAN MORGESTERN

I have no set address to present this evening. But I am happy to take advantage of the opportunity now offered me to speak upon a subject that is naturally very dear to my heart and one to which I have given considerable thought, namely, the training of the modern rabbi. I speak upon this subject not so much as one who is a final authority thereon but merely as one who has busied himself with it and studied it carefully during the last fifteen years and has in consequence arrived at certain pronounced convictions thereon.

As I shall treat it, the subject is an eminently practical one; for it is natural to believe that what I regard as the essentials of the training of the modern rabbi will be the things I shall endeavor in the next few years to introduce into the curriculum of the Hebrew Union College.

But, first, a few words of general introduction dealing with the situation that confronts us here in America at present, and which constitutes the problem of the American rabbinate. We speak constantly of "Reform Judaism" and "Orthodox Judaism," as if the two were opposing concepts. Let me say here and now that I utterly dislike the terms "Reform Judaism" and "Orthodox Judaism," because at the present moment, at least, they do not accurately describe the conditions existing in American Judaism. The time may come, perhaps, when within the limits of American Judaism we shall have both reform and orthodox wings, but that moment has certainly not yet arrived. If we would designate by their true names the two phases of Judaism with which we are acquainted in this country, we would call them "American Juda-

ism" and "Foreign Judaism"; and I use the term "Foreign Judaism" without the slightest implication that such Judaism is something not quite as historically justified and theologically true in its place as American Judaism.

By these terms I mean this. Wherever Judaism has come to live, in whatever environment it has found itself placed, it has managed in some way to adapt itself to the life which its people were forced to live as citizens of that land day by day. In consequence, in the different countries in which Jews found themselves living in the course of their centuries-long history, they evolved types of Judaism which, while agreeing in their bases of the eternal and unchangeable principles of Judaism, none the less, differed from each other in outward appearance and practice in much the same measure as the civilizations or cultures of these various lands differed from each other. These various forms of Judaism had far more in common with each other than they had differences to distinguish them; and yet the differences were quite as vital and characteristic as were the fundamental points of contact; and to understand all Judaism correctly we dare not disregard the differences and consider only that which was common.

Jews came to America, as you know, from three main European sources. First came the Portuguese Jews bringing with them Portuguese or Sephardic Judaism. They came with zeal and devotion in their hearts. Here in America, this land of freedom, assured of religious rights, they felt that they could and would keep alive and observe their Sephardic Judaism in precisely the same manner as their fathers had observed it in the lands of their birth or ultimate origin. They succeeded for a time but in the end even their Sephardic Judaism became modified to a certain extent by their American environment; and today such Sephardic Judaism as is still existing in America is merely a greatly modified survival of the Sephardic Judaism of Spain or Portugal.

After them came the German Jews bringing with them a somewhat different type of Judaism. For the German Judaism which they brought with them was largely the product of the Reform Movement that had begun in Germany in the first half of the nineteenth century. They too came with an equal zeal, determined to practice their liberal Judaism earnestly and devotedly,

and they too succeeded for quite a time. And perhaps because the progressive spirit of German Reform Judaism had something, or even much, in common with the progressive spirit of America, their German Reform Judaism, in a way, struck deeper roots and underwent a more positive and conscious growth. Nevertheless today our so-called American Reform Judaism differs markedly and visibly, and in many respects even fundamentally, from the true German Reform Judaism.

After them, beginning in the early eighties, came the last wave of Jewish immigration from the states of eastern Europe. In number the Russian Jews have far exceeded both previous migratory waves together. They too came with the same zeal for Judaism as their predecessors, equally determined that here in America, the land of freedom and opportunity, they would keep alive and practice fervidly the Judaism which they had known so well in the lands from whence they came. The older immigrants whose convictions and practices were definitely and unchangeably formed succeeded fairly well in keeping alive the form of Judaism which they brought with them. But their children, who have passed through the American schools and have caught, from youth up, the spirit of American life and progress, have turned away to a greater or less extent from the practice of the Judaism of their fathers and are today seeking for something else that answers to their spiritual needs and cravings with greater satisfaction.

In every case history has repeated itself. I can well remember, when I was a boy, how the older generation, themselves immigrants, would shake their heads sadly, as if to say: "The younger generation has no Jewish heart and no Jewish sympathy and no Jewish knowledge and understanding. They do not want to be Jews; and with us Judaism in America is sure to die." Yet somehow Judaism in America has not died; and although it has changed its appearance and practice manifestly, none the less, the children and even the children's children desire to remain Jews and live as Jews as earnestly and as fervently as did their fathers.

Last year we graduated fourteen students from the Hebrew Union College, the largest class in our entire history; and many people said: "What will you do with so many rabbis? You will overstock the market." But over fifty congregations applied for

the services of these young rabbis and we could not satisfy the demand. This year we graduated only six students, a comparatively small class, but over thirty-five congregations made application for their services. In large degree these are new congregations just springing up in all parts of the country, congregations organized by the children of the latest wave, or even the immigrants themselves, who have turned for their spiritual leaders not to the *Yeshiboth* of Europe, nor even to the orthodox Seminary in New York, but to the Hebrew Union College. Why?

The answer is clear. Because they have ceased to be Portuguese Jews, or German Jews, or Russian Jews. They have become American Jews. And as American Jews only one kind of Judaism can satisfy them and minister to their spiritual needs. And that one kind of Judaism is not Sephardic Judaism, nor German Judaism, nor Russian Judaism, nor any kind of foreign Judaism. The only Judaism that can satisfy them is American Judaism, a Judaism that squares absolutely and perfectly with the life which all of us live as American citizens seven days in the week, a Judaism not of our fathers alone, but, equally or even more, of ourselves and of our children. And it is this Judaism which the rabbis of America must create or at least must further in its development.

We speak a great deal of *preserving* Judaism. This is another term that I abhor, for I believe that the thought of our need or duty or problem of *preserving* Judaism really means that it is time to lay it upon the shelf, to give it a decent and respectable burial, as something that has served well in the past, but whose usefulness and truth have been outlived. You may be sure that I do not believe that. It is not our task to *preserve* Judaism. It is Judaism's task to *preserve* us, to keep alive our faith, to satisfy our spiritual hunger and to guide us steadily forward along the pathway of the life of right living and true worship which the Jew has ever known. When Judaism ceases to do this for its adherents, then it becomes a religion of the past and not of the present and the future.

Our task, therefore, is not, as I conceive it, to keep Judaism alive, because it is still very much alive and needs no revivifying assistance from us. Our task is rather to guide the development

of Judaism here in America, just as our fathers did in the lands of their sojourning, and adapt it consciously, positively and constructively to our American life and needs. In other words, to create a true and positive and growing and animating American Judaism.

This then is the end which we must keep constantly in mind in the training of the modern rabbi, to prepare him so thoroughly and authoritatively that he will be able to serve and to guide with full knowledge and understanding of the responsibilities resting upon him in the evolution of this American Judaism.

What this American Judaism will be I cannot tell exactly, no more than the fond parent at the moment of the child's birth can tell exactly what that child will look like when it grows to full manhood or womanhood. The most I can say is this: that this American Judaism will be the product of the reaction of our American environment and culture upon the eternal principles of Judaism, that these eternal principles of Judaism will adapt themselves, or perhaps better, apply themselves or be applied to meet the spiritual and ethical problems which arise in our American life, or, to put it in another way, to give to the various problems which arise in American life and have an ethical aspect that solution which Judaism has always given in the course of its history to like problems wherever they might have arisen.

I might perhaps add that just as, in the past, Judaism has, in the different periods of its cultural evolution, evolved into what we might call pastoral religion, agricultural religion and commercial or international religion, so perhaps in view of the dominant industrial character of our modern civilization we may confidently expect that Judaism, like every other modern religion, must now go through what we may well call the industrial phase of religious development. In other words, many of the crying problems that Judaism must face and solve during the next years will be of an industrial character created by the complications of our modern industrial life. To the problems of labor and capital, of child labor, of unionism, of national welfare, of international justice and relations, and the like, Judaism will have to offer its positive and constructive solution. This is merely a suggestion of one single line of development which American Judaism must undergo.

We come now to the real gist of our discussion. What should be the training of the modern rabbi when face to face with the problem of American Judaism? Inasmuch as I have said that American Judaism, like all the varying types of Judaism that have evolved in the course of our history, must rest upon the eternal, unchangeable and fundamental principles of Judaism, it follows that first of all the modern rabbi must be acquainted thoroughly with these principles as they find expression in our literature, in our history and in our philosophy. Therefore, we do not propose in the Hebrew Union College to reduce by one single iota the amount of specific Jewish training that we have given to our students in past years. There will be quite as much Bible, quite as much Talmud, quite as much History and Medieval Jewish Literature and Philosophy as in the past; or perhaps there will be even more of these than in the past. We contemplate adding to the subjects we have taught heretofore certain new subjects that have never yet been given in our institution. We shall have a course in Hebrew Composition and Conversation and another course in Medieval and Modern Hebrew Literature. The beginning of this work will be made next year by a course in Medieval Jewish Poetry to be given by Dr. Mann. Likewise the work in Midrash and Homiletics will be combined henceforth under the careful and efficient supervision of one man, our beloved colleague, Dr. Bettan, and we confidently expect that through this constructive combination and his able instruction our future rabbis will be given an insight into the elements of real traditional Jewish preaching, and that henceforth in the sermons of our American rabbis there will be not only a Jewish message, but that this message will be presented in a thoroughly Jewish manner and with a characteristically Jewish flavor.

Jewish Religious Education will be put upon a larger and broader scale than ever before. Dr. Slonimsky, who will be the head of this department, is recognized as an authority in this field. He will likewise be the head of the Teachers' Institute of the College and we confidently expect that under his guidance the work and usefulness of the Institute will be greatly expanded and will reach into all the Jewish communities of our land. A Jewish Religious Training School will be established in connection with

the Department of Religious Education, in which the students of the College will be required to teach under the supervision of the head of this Department, as it were, in a religious education laboratory, where they will get the practical application of the principles imparted to them in the class room.

Moreover, a new chair of Jewish Social Studies has been created and is to be filled by one whom we all know and honor and love, Dr. Cronbach. This is a departure of deep significance, a significance which we believe will be felt in two directions. On the one hand, it will give to our students an insight into the problems with which the rabbis, particularly in the smaller communities, have to deal in the way of relieving Jewish want and suffering and satisfying the various social needs. Our rabbis will henceforth approach the solution of these problems with a certain authoritative knowledge and insight which will enable them to serve their communities and those dependent upon them with greater profit than ever before.

But even more we feel that the creation of this chair will tend to develop in our people a Jewish social conscience, a point of view in regard to our social and economic problems which Judaism as a religion dictates. This Conference has for years been wrestling with the problems of social justice. Modern society has issued a challenge to religion to help solve these problems of social justice in all the various ramifications which our changing civilization has created. Most of the religious denominations of this country have tackled these problems squarely and have contributed something to their solution. This Conference has tried to do its part in this work, and unquestionably it has accomplished something worth while. But only a beginning has been made; and, all in all, we have gone forward hesitatingly and doubtfully upon our course, because as a group of rabbis we have as yet no definite and positive convictions in regard to these problems and their proper and constructive solution. This is no discredit to ourselves, because we are just making our beginning; but the time must soon come when we shall have to pass beyond that stage where we point with just pride to the fact that Judaism was the first to conceive of the principle of social justice. We are approaching the time when our rabbis through efficient instruction in

the problems and principles of social organization and administration will be able to announce to the world definitely what Judaism has to say upon these problems today in their modern aspects. If Judaism is to be a living religion in America, it must contribute to the solution of the problems of American life; and it must find the resources for its contribution not merely in its heritage from the past, but also and equally in its own creative genius and vision of the present. This I conceive will be the greatest service of this chair of Jewish Social Studies that has been instituted at the Hebrew Union College.

I might tell you even more of the inestimable value which our new Dormitory and our Gymnasium will be to us and to you, but time does not permit. Let me say merely, that we have all felt for many years the need of a summer school in which those of us who desire to pursue our studies further under the supervision and inspiration of great authorities in the field of Jewish study could do so; but the facilities have been lacking. Now with this Dormitory offering the opportunity for proper housing and recreation in connection with the study, the opportunity has come. I am happy to tell you that I earnestly hope and expect that within the next two years we shall have an efficient summer school in operation at the Hebrew Union College.

One other notable departure concerns our system of instruction. When our College was organized in 1875, it was thought that almost all our students would likewise attend the High School and University in conjunction with their work at the College. Consequently our system of instruction was so organized that they could attend these institutions in the mornings while the College would hold sessions only in the afternoons. With the passing years the proportion of students who come to us as University graduates, or who complete their academic course within a short time after they enter the College, has increased steadily. Under our present system of instruction with only afternoon classes, these students have been obliged to waste a considerable portion of their time, or else to devote it to purposes other than those connected with the College. This has prolonged the period of their attendance at the College unnecessarily and even wastefully. Beginning with the next academic year we shall introduce a new

system of instruction. Morning classes will be held as well as afternoon classes, which students who are university graduates will be able to attend. We propose thereby to use every moment of time that our students are able to give to their College work, and not to waste a single precious moment. We shall not keep a student at the College one day longer than will be necessary for him to complete his work thoroughly. By this system we shall be able to reduce the period of attendance at College from the present requirement of nine years to a period ranging from five to eight years, depending upon the academic standing of the student when he comes to us.

Another weakness of our past system of instruction has been this: that regardless of the individual abilities or interests of our students we have required that every man, preparatory to graduation, take exactly the same subjects and the same amount of work, that every man have the same amount of Bible, the same amount of Talmud, of History, of Philosophy, and the like. In other words, we have given to our students only a minimum education. We propose now something new, to introduce the unit or credit system into our Collegiate Department. Henceforth all students will be required to devote their entire time during the last two years at the College to the work of the College. The Collegiate Department will be organized upon the principle that three years' work, consisting of only afternoon work in the first year and morning and afternoon work in the second and third years, will be equivalent in amount of instruction to what is required of students in the five years of our present system. Three years of study, therefore, in any one subject will constitute a normal course of work in that subject. One additional year's work, or one additional course of work, in any subject constitutes a minor, and one additional class room course plus one seminar course constitute a major. To graduate from the College and receive the rabbinical degree, students henceforth must have one major and two minors and must have taken the normal amount of work in every other subject taught in the Collegiate Department. We believe that in this way every student will get a working knowledge of every subject taught in the College, while in two subjects he will get an advanced knowledge, and in one subject he

will get not only a thorough and authoritative knowledge but likewise an insight into the methods of scientific research in this particular field. We believe that this will make for a better Jewish scholarship in America and for a more authoritative interpretation of Judaism by our rabbis.

One other feature. We are likewise instituting the rule that before students can pass from the Preparatory to the Collegiate Department and receive the Bachelor of Hebrew degree, in addition to having passed their class examinations from year to year, they must also pass an examination showing a general knowledge of the Hebrew language and ability to read Hebrew in the unvocalized text at sight correctly and intelligently. They must likewise have a working knowledge of the contents of the Bible. We shall likewise assign to our students of the Preparatory Department certain amounts of Hebrew reading to be done by them during the vacation period, not to a degree that will be burdensome to them, but enough to develop in them the habit of Hebrew reading and study for themselves. In this way we hope to develop the thought in them that the class work is not the maximum that is expected from students, as many have imagined, but is the very minimum that they may do, and that in addition to the work within the class every student should do a great deal of private study and develop the habit of earnest, thorough, systematic and satisfying research.

In conclusion let me say one word. We may have worked out what we believe to be excellent solutions of the problems of our daily life that are bound to arise in the years to come, but if the solutions of these problems be not animated through and through with the spirit of God, they are no solutions of Judaism, no solutions of religion. More than all else, more than all knowledge, our rabbis must be imbued with spirit. The true spirit of God must rest upon them; and the training of our students at the College must contribute to the development of this divine spirit within them. I believe that you will agree with me that the Faculty of the Hebrew Union College, as now reorganized and introduced to you, is eminently qualified to exert such a fine, ennobling, spiritual influence upon the students who will come to us in the next years. They are without exception themselves filled with an

exalted spirit, men whose lips have been touched by the coal from off the divine altar, and they are charged now to speak the word of God to their disciples. Under their guidance and influence our rabbis will go forth in the years to come, filled with enthusiasm and zeal and love for God, for Judaism and for mankind, and consecrated to the task of service and guidance and of creating a living American Judaism.

It is your College and the College of all American Israel. I ask for it your friendship and your support and your devotion in the years that are to come.

G

VISUAL AIDS TO RELIGIOUS SCHOOL INSTRUCTION

ABRAHAM J. FELDMAN

Visual education is a relatively new phrase in the restricted sense in which contemporary educators use it. It has sprung into particular prominence in the last few years, since the educational value of the motion picture has become apparent. Since then, and it is less than a decade, there is a lively movement in educational circles to utilize this form of education to the utmost, and for this purpose societies of educators have been organized to study and further the work, to investigate and to co-ordinate, and to perfect the method and the materials to be used in this form of education. Libraries of visual materials are being assembled. Bureaus and departments of visual instruction are being organized under State and Federal auspices and by most of the universities of the land. Magazines and books on visual education are being published, and courses are being given to train teachers in the proper use of visual materials.

Churches, too, have begun to interest themselves in the use and value of the film for their work, and agencies like the International Church Film Corporation and others, have been created to produce necessary "stock", and denominational libraries, official and private, are coming into being to cater to and provide for the needs of the churches.

And in back of all this feverish activity there is found the conviction which prompts it, that, as one educator has put it, visualization "has proven to be the quickest, cleanest, and most interesting means of conveying a thought or teaching a lesson; that it makes a more lasting impression on the memory than any other

method, rendering it possible to grasp quickly that which may require weeks of study and reading."¹

And yet there is nothing essentially new in this whole movement, except the new agency of visualization that has become available, and its limitless possibilities for expansion and utility. Visual instruction is as old as civilization, and the film or motion picture is only the youngest child in the family of visual aids.

There are other visual aids than the "movie", and they are as important. And in my treatment of this theme to-day, I am concerned quite as much, and more, with those others, as with this youngest one.

As I said a moment ago, visual instruction is not an innovation. It is as old as man's effort to understand life and to control nature through the invocation of the aid of a deity, and the use of incantation and magic to appease the wrath and to gain the favor of the spirits that dominated man's early life. And through the subsequent ages among all peoples, the more they developed, the greater their cultural and spiritual unfolding, the more did they resort to those agencies which primitive man used in a manner less rational though for purposes not very different—ritual, and drama, and symbol, as aids in their effort to grow still more, to advance more rapidly. And though in secular education visual aids did not come into vogue until, in the seventeenth century, Comenius and his successors began to teach that impression can best be insured by expression, in religious education such aids have ever been used, and painting and drama and architecture and pageants and sculpture have been the handmaidens of religion in a very real sense. But more especially has religious education turned to visual aids since the secular schools have recognized and begun to perfect these aids, and have proven on a larger scale that these aids can be used more and more as effective agencies of vitalization of life and of inspiration.

The strange thing about the whole situation, from our point of view is, however, that the Jew, who has ever prided himself on being the *עם הספר* "the people of the Book," whose educational tradition, i. e., whose emphasis upon the value of education is

¹R. F. Egner, of the Visual Instruction Division, University of Utah, in *Moving Picture Age*, April, 1922, p. 30.

one of his outstanding characteristics, and whose glorification of the union of character and learning is one of the glories of his history, has fallen so far behind in this modern tendency of utilizing more than oral and written word, more than what was known as the method of *knellen* (if we condescend to call it a method), of using every agency and every pedagogic means available for the realization of the aims of Jewish education.

These aims, summed up, are: development of character, emphasis upon the spiritual phases of life as against the sordid and material, the imparting of Jewish knowledge and the cultivation of an enthusiastic and zealous devotion to the ideals and ideas of the Jew, no less than to the Jewish community. And these aims can best be realized through the acquisition of a knowledge of Jewish history and literature as the vehicles of Jewish idealism, and as Dr. Samuel Schulman has put it,² through the "practice of the contents of the religion, by prayer, by observance, by practical deeds of kindness and benevolence. The Jewish boy and girl," he continues, "must be made to feel that the Jewish consciousness and Jewish life, as expressed in character and conduct, will be continually quickened, inspired and strengthened by the observance of Jewish holy days, and such symbols and ceremonies as are vital for the expression of Jewish religious ideas. This element in Jewish education," he says, "helps the sanctification of life . . . and every means, as symbol and observance, that helps the sanctification of life, is welcome". He furthermore emphasizes the importance of the study of Hebrew as a contributing factor to the realization of this purpose, and pleads especially for a return to the Bible as the best text-book.

And there is ample precedent in Jewish history for the utilization of every means available to visualize, to dramatize, to make fascinating for the young the content of Jewish knowledge and idealism. For even in Scriptures we have an abundance of the dramatic element, of impersonation, of the use of various means to convey the religious message. And even though it be true, as Prof. Moulton points out, that "Hebrew literature has not developed a separate and distinct Drama . . . the dramatic impulse is found in the Hebrew to invade other regions of literature.

² Sam'l Schulman: *Jewish Education from the Reform Point of View*, in *The Jewish Teacher*, vol. I, pp. 76-84.

. . . The reader of the Bible knows that he will find in it no acted play like the plays of Shakespeare. But on the other hand he will find lyric poems, specially dramatic in tone, and in Solomon's Song, a lyric idyl that impresses some of its readers as a complete drama.³ He will find, again, philosophy taking a dramatic shape. In the Book of Job the dramatic form reaches an intensity not exceeded in any literature. . . . What is still more surprising, the discourses of prophecy are found to be leavened by the dramatic spirit. . . . If such things could be made the subject of measurement, it would be safe to predict that the mass of dramatic material in biblical literature would be no less than that found in the other literatures where drama is a distinct form."⁴

The Song of Miriam (Exodus xv, 20, 21) is certainly dramatic in form. So is the song which Moses and the children of Israel sang, (Exodus xv, 1-18) dramatic dialogue. Likewise, the dance of David as the Ark of the Lord was being brought to the City of David (II Sam. vi, 1-17). Some of the Psalms are highly dramatic, having action, music and dialogue.

More specifically "visual", in the pedagogic sense, were the methods employed by some of the prophets. The scene of Elijah at Mount Carmel (I Kings xviii, 17-40), Amos' use of the plumbline to drive home the lesson (Amos vii, 7-9), his use of the basket of summer fruit (Ibid. viii, 1-3); Jeremiah and his linen girdle (Jeremiah xiii, 1-11), or his visit of observation to the potter's house and the lesson resulting from the visit (Jeremiah xviii); or the lesson of the potter's earthen bottle which he taught in the valley of Ben Hinnom (Jeremiah xix); or Ezekiel's tile and the model of the city against which he laid imaginary siege (Ezekiel iv); or his going into imaginary exile, so that the people might ask: What doest thou? (Ezekiel xii). All these, and many other instances which could be cited, were calculated to dramatize, to visualize, to objectify the prophetic message.

Nor was this method used only in biblical times. The Seder service, conducted in obedience to the injunction *והגדת לנך*

³ Cf., however, Morris Jastrow's *Song of Songs*, Lippincott, 1921, pp. 91-115.

⁴ R. G. Moulton, *The Literary Study of the Bible*, Boston, 1905, p. 108. ff.

"And thou shalt tell thy son" (Exodus xiii, 8), purely a pedagogic exercise, calls upon visual aids פֶּסַח, מְרוֹא, מַצָּה (Paschal lamb, unleavened bread, bitter herbs) to impart the lesson of history and to make clear its significance. And in the Middle Ages, so Israel Abrahams tells us,⁵ "On the passover eve . . . the boys were encouraged to do more than ask questions, they were persuaded to act. How ancient some of these customs are cannot easily be said. The boy took a matzah . . . bound it in a cloth, put it on his shoulder and strutted proudly about the room, in symbolic allusion to the escape from Pharaonic bondage. Or, midway in the service, the boy would creep outside the door and stumble mirthfully into the room at the identical moment when the service was resumed after supper, probably to typify the entrance of Elijah as harbinger of the Messiah. A more elaborate custom . . . ran somewhat as follows: A boy, dressed as a pilgrim with a staff in his hand, and a wallet containing bread on his shoulders, enters, and the master of the house inquires: 'Whence comest thou, O pilgrim?' 'From Egypt.' 'Art thou delivered from bondage?' 'Yes, I am free.' 'Whither goest thou?' 'To Jerusalem.' 'Nay, tarry with us to read the recital of the Passover.' The story of the Exodus follows this pretty prelude."⁶ This practice, I have been told, still prevails among Oriental Jews.

⁵ *Jewish Life in the Middle Ages*, Phila., 1896, p. 127 f.

⁶ It may be of interest to the members of the Conference to know that in *Keneseth Israel* (Philadelphia), we have successfully reintroduced these dramatic incidents into our Seder service (and legitimate visual aids they are), and that at the congregational Seder this year, the writer himself impersonated Elijah, the following dialogue taking place between himself and Dr. Krauskopf, who acted as "Head of the Household":

Elijah: (knocking at the door outside)

Head of the Household: (Speaking from within) Who is there?

Elijah: Elijah, the Prophet.

Head of the Household: What is your want?

Elijah: I want to enter, as is my right, to turn back the hearts of the parents to their children, and the hearts of the children to their parents.

Head of the Household: Enter, and be welcome.

Elijah: (Entering with bag over his shoulder) A blessed Passover to you, and all.

Head of the Household: A hearty welcome to you. Come, and partake of the cup of wine we have prepared for you.

Elijah: (Partaking of the wine) Why are you so festively gathered? Why this elaborate feast, these strange dishes, these beautiful decorations?

A Child: We are celebrating the anniversary of Israel's liberation from Egyptian slavery. We are honoring the day that brought liberty to the world.

But in the modern Jewish world there has been very little conscious organized effort made in this direction. The one exception to the rule which can be cited is the work done by the Bureau of Jewish Education of New York. This Bureau has made an attempt in this direction, and though the work is still in its infancy, it is very promising. But the various Christian denominations, through their publishing houses, have been at work in this field, and have done some fine work.

What, then, are the visual aids to religious school education? I shall suggest these as they present themselves in connection with the aims of Jewish education previously stated. I shall omit the discussion of such aids to the study of Hebrew, since that is a separate department and may lead us too far afield.

In connection with the study of the Bible, (I am speaking now of the Bible not as a text-book of a portion of Jewish history, but jointly with the ethical parts of rabbinic and other post-biblical literature as a source-book of Jewish religion and ethics), we have very little in Jewish life that could be called visual aids to teaching, little, which, by reason of its being other than a *text-book* would be striking, would arrest the eye, aid the memory, or fix any one or many of its teachings definitely in the recollection of child and adult. The non-Jewish agencies have them, many of which we could use without change, many of which would require modification.

Take, for instance, the item of Reward or Text cards, i. e., cards which have upon them a biblical text, which are awarded to children for meritorious work. The Bloch Publishing Company (26 E. 22nd St., N. Y. City), has two kinds of these, and many of us are using them. But they are not enough. There is a sameness about these. There should be more. The Christian denominational publishers have issued many, many series of cards of this kind. There are the Reward Tickets, ten to a card, each having some figure in colors upon it, and an appropriate biblical quotation with

Elijah: Well said. In appreciation of what you are doing, and of the hearty welcome you have extended to me, I shall give each of you a present, and I shall promise to come again on the Seder night of next year, and of that of many years thereafter, and I shall not come empty-handed.

(He then distributes presents, after which, amidst hearty cheers, he disappears.)

it. The figure may be a panoramic view of land or water, or a floral spray on lattice work, or bees, or butterflies, or birds, or something similar. They are attractive. Younger children like these, and the verses quoted are such simple ones as, "The Lord is good to all," "I will give thanks unto the Lord," "God is my helper," and the like.

Or, there are cloth-covered shields with a biblical quotation inlaid in each. These, too, are attractive and tend to fix religious and ethical sentiments in the hearts and minds of the children.

For older children there are larger Scripture Text Cards or Reward Cards in various sizes, having printed on the back of each a Psalm, or the Decalogue, or a prayer, or some ethical sayings, and on the face of each card in a decorative setting, some biblical verse like, "In all thy ways acknowledge Him, and He shall direct thy paths," "Remember thy Creator in the days of thy youth," "Seek ye the Lord while He may be found, call ye upon Him while He is near."

Then there are wall-mottoes with biblical texts, in several sizes and prettily decorated. Some of the texts are "Call upon Me in the day of trouble: I will deliver thee," "Except the Lord build the house, they labor in vain who build it," "Thou shalt love the Lord thy God with all thine heart," etc.

A pretty little thing to be given as a reward or as a token in school is a beautiful celluloid bookmark having printed upon it the Decalogue, or the books of the Bible, or a Psalm, or a selection from Proverbs.

I understand that the Department of Synagog and School Extension (Merchants Building, Cincinnati, O.), has made a collection "containing at least three hundred items covering all kinds of reward and report cards, wall mottoes, cradle roll materials, etc., etc.," which "when requested" is exhibited at conventions. The Department does not publish any of these, nor does it sell them, the aim of the collection being to "familiarize" those interested in these "with their existence and where the same can be purchased."

Then there are Bible games. We have but one Bible game, that very excellent one which Rabbi Louis Witt prepared and which

the Department of Synagog and School Extension has published in very attractive form. You know how the children welcomed it. In my school we disposed of several hundreds of this game. Not only the children liked it, the adults, too, enjoyed it. I have had soldiers and sailors who attended services in the Temple and who read the several notices of this game I inserted in the Temple Bulletin, come and ask for it. But that is the only Bible game we have. There should be more. And there are more. I have seen a game of Bible Characters, a game of Bible Cities and events that occurred in them, of Bible Promises and Bible A B C's, and the Commandments. There is a game of Bible Boys and another of Bible Girls. With each there are instructions for playing these games and these instructions suggest numerous ways of playing each. But we cannot use these as they are. They are published by Christian houses for Christian children and they are Christian. But why cannot we have more Bible games?

There is a set of "Commandment Number Cards", each card having a large numeral (1 to 10), and inside the numeral is printed the Commandment which corresponds to the number. The children are required to cut out the numeral with the words of the Commandment in it, or sew out the numeral, thus learning to associate the particular number with its corresponding Commandment.

There are also charts having the Decalogue printed upon them. And there is a Roll of Honor chart to stimulate memory work which is interesting. Under an ornamental caption inscribed "Roll of Honor," there are several columns each superscribed with the name of some particular bit of memorization work, like the twenty-third Psalm, the Decalogue, and the like. The children who memorize the particular piece required have their names placed on this Roll of Honor under the appropriate heading.

All these may require modifications and changes to suit our purposes, but they are worth while, and they are inexpensive and simple, and when issued under Jewish auspices, which no existing Jewish agency has, as yet, seen fit to do, could become valuable aids in our attempt to fix in the minds of the children some of the gems of biblical as well as rabbinical teachings, aids which appeal

to the eye, "contrivances," to speak with John Locke, "which might be made to teach children, whilst they thought they were only playing."

The Westminster Press has published recently a series of little booklets (there are only five of the Old Testament at present) containing Bible stories for little children. The titles are: *Joseph in Trouble*, *Moses as a Little Child*, *David the Shepherd Boy*, *Elijah and the Ravens*, *Daniel and his Friends*. They are magnificently told for little children, with very fine full-color, front cover lithographs and interesting pen-and-ink sketches vignetted in the pages. Each booklet contains only seven or eight pages of reading matter. There is nothing objectionable in these booklets from the Jewish point of view, and as a stimulus to a growing familiarity with the Bible, they are both as to text and as to illustrations highly commendable.

The same people use in connection with their Graded Lessons pictures which they procure largely from the Providence Lithograph Co., and which company puts these pictures out so as to fit into the Quarterly scheme of lessons arrangement used by the Presbyterian churches. These pictures come in large sizes on rolls, for classroom use, and they come also on small cards, with the story of the picture told on the back of the card, the "Lesson Truth," a "Golden Text," and a number of questions to bring out some of the facts in connection with the biblical events to which the pictures refer. These pictures are beautifully lithographed in colors, and most of them are very good.

In this connection should also be mentioned a little volume called, *Wee Folks Stories from the Old Testament in Words of One Syllable*, by Elizabeth Robinson Scovil.⁷ This is a charming little book for children, very well illustrated in full-page color drawings, containing nineteen stories from the Bible. The same publishers have issued two series of Bible Stories for older children, the *Children of the Bible Series* and *Beautiful Stories Series*, which are profusely illustrated and are well-told tales. These, however, cannot be recommended as heartily, because in several

⁷ Henry Altemus Company, Philadelphia, 1920.

instances a bit of Christology has crept in, and hence require careful selection.

The Women's League of the United Synagog of America (531 West 123rd St., New York City), is publishing a series of *Friday Night Stories*, which are taken from the legends, fables and biographies of rabbinic literature. Each of these booklets has a frontispiece by Edith Rudin, who did the illustrations for *The Breakfast of the Birds*, published several years ago by the Jewish Publication Society of America.

An interesting and very suggestive work for the kindergarten and primary classes is Frances Weld Danielson's *Object Lessons for the Cradle Roll*. The objects of the lessons are, to quote the author, "to help the child to trace his daily benefits back to the heavenly Father, and to show God's care behind everything. The lessons are a combination of conversations and stories, very short and simple, increasing somewhat in length and range as they proceed. The idea is to 'interpret religiously' the things that are most prominent in the little child's world—his food, his clothes, his home, his pets, his friends, and to touch upon his relation to the people and animals which serve him." With the book there come a nest of ten blocks, the pictures on the five sides of each block illustrating the various lessons; a small box containing objects not easily obtainable by the average teacher, such as wool, cotton boll, flax, silkworm cocoon, and a stalk of wheat; and four-page folders entitled *Home Stories* which reproduce the block pictures and the stories, and give suggestions for home occupations, play, song, prayers, and parent's readings.

Somewhat similar in nature, and certainly safe from the Jewish point of view is Eva Landman's *Kindergarten Manual*, published by the Department of Synagog and School Extension.

The Bureau of Jewish Education is about to issue a series of Bible readers in English, and if this series is as well done as is their Hebrew series of Bible readers, then they will be making a distinct contribution.

The Bloch Publishing Co. too, has published some material of this nature, with which, however, every one of us is familiar.

Hardly a visual aid to Bible instruction is the next item, and yet

do I venture to call your attention to it by reason of the fact that it helps to focus the attention of the children upon the Bible, by its novelty and attractiveness. It is a series of little booklets, very attractively printed and leather-bound, each containing one or two Psalms.⁸ These have only one verse on a page and could be useful as gifts or rewards to children to stimulate memorization of the treasured outpourings of the religious hopes and yearnings of the fathers.

Increasingly it is becoming the practice of rabbis to require Synagog attendance on the part of the pupils in the higher grades in our religious schools. A valuable aid in training the youngsters in attentiveness would be a little booklet published by the Judson Press,—if it could be put out in an edition suitable to Jewish needs, as it is not at present,—called *The Year-Book of Sermon Texts*. In the directions given for its use, the pupil is directed to *commit to memory* the text used by the preacher, “and at home, write it out in full in this book, and sign his or her name; then let him or her bring the book every Sunday to the school, and get his or her teacher to sign it. At the end of a year let the book be handed to the teacher for examination, and to the pastor for such recognition of it as he shall think wise.”

In view of the fact that a biblical or rabbinic text used in the sermon is the vehicle of religious or moral truth and should be a guide to action and conduct, the value of such a booklet used in the higher classes when the children are in the doubting and questioning, and hence, in the thinking age, is self-evident, and is to be thought about seriously.

I have dealt thus far with aids, some visual, others so only by courtesy, to implanting a knowledge of biblical or rabbinic teachings of ethical import. Coming now to the teaching of biblical and post-biblical Jewish history, we are confronted with the vast possibilities of visual instruction in this field, and also with the lamentable want of an organization in Jewish circles that would collect and organize the scattered materials that exist, and create new materials for our needs.

Some years ago, our lamented colleague, Moses J. Gries, as

⁸ Published by The Harmony Shop, Boston, Mass.

chairman of the Committee on Religious Education, organized an exhibit of text-books and pictures and other necessary accessories for the work of the religious school. That exhibit was to be an annual feature at our Conferences and was also to be loaned to regional conventions of religious school teachers.

Want of funds to provide for the proper housing of the exhibit as well as for its growth prompted the chairman to suggest that a room be provided in the new buildings of the Hebrew Union College to house the exhibit, whence it was to be taken to the annual sessions of this Conference, and loaned out to State conventions of teachers. The exhibit was finally taken over by the Department of Synagog and School Extension where it may yet be found, considerably enlarged, I am informed; but so far as the original purpose of the exhibit is concerned, *viz.*, that of keeping the *rabbis* informed of what materials there are on the market, keeping them informed by means of periodic bulletins, or by means of the annual exhibit at the Conference, it has ceased to function. Even if it reaches a group of teachers occasionally, at some regional convention perhaps, the number of those reached is so small as compared with the large need and the existing larger group that knows nothing of it, that the value of this collection at present is very, very negligible.

Later on this Conference appointed a Committee on Descriptive Catalog, and after a few brief years it, too, went "the way of all committees," if the Purists among us will permit the expression. As in the case of Enoch of old, it was a case of "And he was not", although we cannot say "כִּי לְקָח אֹתוֹ הָאֱלֹהִים" "the Lord has taken him."

And yet such a clearing center as Rabbi Gries proposed and attempted to establish, and as the present committee urged last year and the year before that, is needed, and needed sorely. We should know what *worth while pictures* there are, (there is plenty of trash), pictures that could be used in our religious schools to illustrate and visually to aid the instruction. There are many pictures on the market, and some are exceedingly good. There are some wonderful reproductions put out by University Prints, Newton, Mass., and W. A. Wilde Company, Boston, Mass. The

George O. Brown and Co., Beverly, Mass., has a very good supply of biblical pictures. The Perry Pictures are known to most of us, (Perry Picture Co., Malden, Mass.) The Union Press, Philadelphia, has published a series of one hundred Old Testament Pictures of great value. The bureau of Jewish Education of New York has some fine Jewish pictures. The Westminster Press has published some very fine pictures for Sunday School use. A very high grade collection of pictures of biblical interest has been published in Germany and can be procured in America at little cost. Then there is the Gustav Doré collection and the Tissot Pictures which are especially good for the realistic Palestinian backgrounds which they have. And there are other sources which time will not permit to enumerate.

In this connection, I should mention the fact that the Department of Synagog and School Extension is said to "have gathered a collection of over four thousand pictures for use in illustrating future publications on Jewish History." But this collection is uncataloged and unless it is carefully cataloged and rabbis and school superintendents are made aware of its existence, and unless the pictures become procurable, the value of the collection will remain academic rather than practical.

For Kindergarten and Primary work there are forty cards for coloring issued by The Bloch Publishing Company, and a series of fifty-two outline pictures to be colored by the child, representing animals, trees, birds and flowers mentioned in the Bible. When, at the end of the year, the child has filled in all of the outlines, a certificate is issued testifying to the fact, and it is signed by parents, teacher, and principal. Everybody is interested in the work. This last set, however, is published⁹ to accompany the International Graded Lessons Series, and other non-Jewish series of Bible Lessons, hence it has an occasional New Testament reference which can be eliminated easily.

Another branch of visual aids to conveying the religious message is that of *Object Sermons* given to children in their school assemblies. By means of various objects, simple scientific demonstrations, toys, blackboard drawings, and the like, the teacher, or the

⁹ The Standard Publishing Co., Cincinnati, O.

school superintendent, or the rabbi, points out the religious and ethical content of everything about us, and, additionally, trains the children in thoughtful observation of things in their lives.

There are a number of helpful books on this subject, which I can recommend for their suggestiveness.¹⁰ The list given below is, of course, not exhaustive, and there are new books bearing on this subject appearing constantly.

The Daily Vacation Bible Schools which some Christian denominations have recently introduced have worked out a series of visual aids to be made by the children themselves which we could easily adopt for our religious schools. Take for instance, the *Sand Table Work in the Bible School*.¹¹ In connection with this work there is a series of Sand Table Cut Outs, cards on which are printed illustrative materials for Bible stories, which, when the children have cut out and colored, are very interesting and helpful to the child through play to understand and visualize some of the biblical instruction. There are fourteen such cards which can be used in our schools.

You can see, when these objects are cut out, colored (and instructions for coloring are given), and set in the sand box, they form little tableaux which are pretty and instructive. Notice in this Oriental House which I have cut out from one of these cards, how a number of things are visualized, not the least of which is the *מִזְבֵּחַ* or parapet (see Deut. xxii, 8) for the protection of life, and the possibility it offers a teacher to weave a lesson around this.

¹⁰ Tyndall, C. H., *Object Sermons in Outline*, Revell, 1891.

Wells, Amos R., *Three Years with the Children*, Revell, 1900.

Pauly, F. L., *Picture Talks for Young Eyes and Ears*, March Bros. Lebanon, O., 1913.

Hartley, Gertrude, *Use of Projects in Religious Education*, Judson, 1921.

Moore, Jessie Eleanor, *The Little Child and His Crayon*, Abingdon, 1922.

Booth, Herbert, *Toys and Things*, Doran, 1916.

Stall, Sylvanus, *With the Children on Sundays*, Vir Pub. Co., 1911.

See, also, catalogs of American Baptist Publication Society, (1701 Chestnut St., Philadelphia), and of the Union Press, (1816 Chestnut St., Philadelphia), under "Blackboard and Object Teaching", or, "Blackboard Work", for additional information.

A wise word of caution, however, is found in Haslett's *The Pedagogical Bible School*, Revell, 1903, pp. 251-256.

¹¹ See book by that name by Charles Auld (1915), also *The Sand Table* by Lillie A. Faris (1915), Standard Publishing Co., Cincinnati, Ohio.

I should mention here, that the use of models and other objects to illustrate the instruction in the religious school, is advisable and helpful. There are a number of such models on the market. The Westminster Press, (Witherspoon Building, Philadelphia), has issued a model of *The Tabernacle and Camp of Israel* in cardboard, containing 110 pieces, and including the Court, the Tabernacle, the curtains, the four coverings, the Ark, the table of shewbread, the golden altar, the golden candlestick, the laver, the brazen altar, the tents of Moses and Aaron, the Levites and the tribes. The New York Sunday School Commission, Inc., (416 Lafayette St., New York City), has quite a number of interesting and useful models which may be obtained directly from them. (They will send their catalog on request).

I am aware, colleagues, that in all this, I am not bringing a revelation to you, not a *הַלְכָה לְמֹשֶׁה מִסִּינִי* I am aware that many of you, older men particularly, have experimented with many of these things from time to time, and that there are many here who have, perhaps, a more complete knowledge of many of these objects and illustrations than I have. I am speaking of these things in detail for two reasons. First, because many of us younger men, especially those away from centres of distribution, cannot be aware of the constant development of this phase of religious education; and, second, because, as I went about collecting and examining this material, I was painfully impressed by the lack of organized effort on our part to standardize, to develop, to systematize and constantly to feed our schools and school-superintendents with this much wanted information.

For the post-biblical, mediaeval and modern periods of Jewish history, there is only one known collection of pictures, that which Funk and Wagnalls put out at the solicitation of Rabbi Gries. This is a collection of 128 pictures taken from the *Jewish Encyclopedia*, arranged geographically by countries of Jewish domicile. The publishers inform me that there are very few sets of these left, and in reply to my inquiry whether they would not publish additional series of pictures, say, a series of pictures of Jewish worthies, they said "We could doubtless arrange to make sets of pictures of which we have the original engravings. This would,

of course, be a matter of quantity order, and cost of manufacture." But who is going to do it?

Then there are some splendid pictures of Jewish interest owned by the National Geographic Society and by Underwood and Underwood. But these are not organized, or catalogued.

A word of caution should here be spoken with reference to the use of pictures. Pictures are *aids, means to an end*. This end is not the amusement or entertainment of the children, although that is not an unimportant factor, but to convey through the aid of, be it a "still" or motion picture, or even the play and the pageant, to convey such impressions as will lead to expression in attitude, in conduct, in life. Primarily we are concerned with fashioning character. We are concerned also with the development of that devotion and loyalty to Jewish ideals and life which is the *raison d'etre* of a Jewish school. Hence every visual aid utilized must be so used as to be counted in the total impression which the religious school seeks to make upon the child's life and mind. The visual aid, whatever it is, is not calculated to replace the teacher or the spoken word. On the contrary, it aims to help the teacher to make more of the word of instruction and of the personal influence which a good teacher's personality can exert. "The test of a good lesson," says Dr. Louis Grossman, "is not whether the pupil knows it, but whether it has stirred his life."¹² In this connection pictures are helpful, for they can convey thoughts and lessons through the visual sense which words cannot, and can make more lasting impressions than the most eloquent lessons. Sir Joshua Reynolds' picture of the Infant Samuel can tell the child more of reverence than mere words can. The picture "Religion", by Charles Sprague Pearce, in the Rotunda of the Library of Congress in Washington, portrays two kneeling figures at a crude altar. One figure is that of a man deeply bowed, with his hands covering his face. The other is that of a woman clad in white, her hands outstretched in a prayerful attitude. Miss Beard, in her stimulating book, tells of a child who while examining this picture was asked what it meant. The answer was: "One is saying 'Thank you'; the other one is awful sorry", and it seemed, says Miss

¹² *The Aims of Teaching in Jewish Schools*, Cincinnati, 1919, p. 196 ff.

Beard, as if that picture had an effect upon the children's "Thank You's" for some time.¹³

The teacher should study the picture before showing it to the class. She ought to know its spiritual value, and not introduce it before the children are ready for it. If it has no spiritual value, or if the teacher finds none in it, which is practically the same, the picture is better unused. But pictures have also other functions. A picture must confirm the idealization which the mind has formed while the story was being told. Or, it may restate the lesson, vivify it, make it real. Or, it "may correct misunderstandings due to the haziness of the subject or the inexactness of the teacher".¹⁴ Or, it may "convey information . . . as for instance (of) Oriental life, which it is too much to expect the American child should know without aid".¹⁵

Thus viewed, we realize that pictures must be used discriminatively in different grades, allowing for the varying ages of the children. The young child wants a story, and the picture must tell a story. The boy and girl, however, want not a *fairy* tale, not merely a story, but a *true* story. Hence, must the picture used in this instance be a realistic picture. The story material at this age "becomes", as Prof. Bailey says so beautifully, "biographical and then historical, while for backgrounds there are no longer clouds and far-away forests, but real places on earth, and a map. Geography, as well as history, has arrived. The solid earth is beneath the feet, there are great mountains and a real ocean, there are lands beyond the sea with strange yet human people in them, and all these things call to the imagination with a resistless power. It is the world demanding to be known as well as the child demanding to know, for the child must become the man and must shape the world to its destiny".¹⁶ And when the period of adolescence is reached, we have religiously not only the period of the intellect's awakening, but of emotional intensity. It is the period of awakening for the social instincts and of the sense of

¹³ Frederica Beard, *Pictures in Religious Education*, Doran, 1920, p. 90.

¹⁴ Louis Grossmann, *op. cit.*, p. 198.

¹⁵ *Ibid.*, p. 199.

¹⁶ Alfred E. Bailey, *The Use of Art in Religious Education*, Abingdon, 1922, p. 59.

social participation and responsibility. It is the period when the soul looks out over and beyond the merely realistic, when in a very real sense this young man or young woman is aware of the Psalmist's experience when he exclaimed: *בְּלָעֵצָמוֹתִי תָּאמְרָנָה ה' מֵ כָּמוֹךְ* "All my bones proclaim, 'Lord, who is like unto Thee'" (Psalm xxxv, 10).

In each of these ages, we can, through visual aids help to some degree to exalt and beautify these lives, yea, and to consecrate them. The means are there. *They need collation, they need selection, and they need intelligent application.*

When the child has passed the childhood age, and the period of realism has come, we, in our religious schools, should pay more attention than we are paying at present to the fact that neither the history of the Jew, nor his literature (as contained in the Bible) can be real or intelligible without a knowledge of the land, and of the "geographical features of Palestine which affected the life of the people so strongly."

The age of realism in the child is also the age of hero worship. And Bible characters, Jewish heroes and heroines, portrayed without reference to the land they lived in, the people they dealt with, their environment—makes these heroes unreal, mythical, legendary.

They must become real, and mere words cannot make them so. But a generous use of maps, stereographs, stereopticon and motion pictures can.

Not in a spirit of revealing the unknown, but rather for the sake of completeness, I mention Sir George Adam Smith's *Historical Geography of the Holy Land*, and Laura H. Wild's *Geographical Influences in Old Testament Masterpieces*, as valuable aids, and in the same spirit do I refer to the map-material available.

There are many maps that could be suggested, but the Kent-Madsen series is the most reliable. Then there is the large bas-relief map of Palestine (30 x 44) which every school should have. But the children should have not only the large wall maps to look at, but smaller maps, in outline, to work on, to fill in names of cities, to point out topographical features, to indicate geographical or political divisions, and the like. There are a great many maps of this kind.

There is the Bailey series of maps which is especially good for topography and outline work; there is the American Sunday School Union's series of maps good for reference and guide purposes; there is the Littlefield series of Old Testament Political maps, outlined for color and fill-in work; and there are the Blakeslee Outline maps for manual work.

This manual work consists of modelling a topographical map of Palestine out of plasticine. At other times it is carved out in wood according to geographical or political divisions of the land, somewhat after the fashion of a zigzag puzzle, or the dissected maps of the United States, made by Milton Bradley Company, of Springfield, Mass. And again, girls sometimes work it out with colored thread on cloth.

You see the value of this. It is decidedly "self-activity". The child becomes interested in the work, and thereafter will the mountains of Judea, the Valley of the Jordan, the Northern Kingdom, the Southern Kingdom be for them definite localities, not territories in a kingdom in the air.

There is a series of celluloid buttons each having a picture of one of the wild flowers of Palestine, with the Scriptural reference to where the particular flower is mentioned. These might be used.

In this connection, Mr. Jacob DeHaas, secretary of the Palestine Development Council, tells me, that if a sufficient number of schools would "club" together, say, fifty schools, each contributing about five dollars, he could procure for each a complete set of samples of the flora and fauna of Palestine, also geological specimens from the various historical places in Palestine.

Again, I say, most of these things are not new. Spasmodically and periodically, these things have been attempted in Jewish schools, and then have been permitted to fall into disuse. This is due, unquestionably, to the lamentable want of co-ordination, and again, to the want of a central *functioning* agency, that would be *at it all the time*.

In addition to the maps, the stereograph and the stereopticon should be used constantly. These are luxuries no longer; they have become necessities. The best collection of the kind of educational slides and stereographs we need in this field is to be had

from the Keystone View Company of Meadville, Pa. This is the largest concern of its kind in the world. Here is what they said in reply to my inquiry as to materials for our schools. It is enlightening as well as challenging. I was tempted to say indicting.

"We have realized that there is a substantial field for visualization for religious schools and we are actively at work on this problem. We have in preparation a classified unit intended for the Christian schools and church schools. This is being organized under the direction of Dr. Jesse Hurlbut of New York in association with the editors of various denominational publishing houses. As we have been more in touch with the Christian churches, it is natural that this set being organized would be shaped to suit their requirements. But from the wealth of material available it should be equally possible to make such selections as would specifically fit the needs of any religious group.

"As an illustration, we are sending you a small reprint from our General Catalog listing a considerable part of the material we have available on what is ordinarily designated as Bible Lands. You will see from the titles that a large proportion of this material would be equally applicable from the orthodox Hebrew point of view. It is our desire to be of the utmost service to every group and we would very greatly appreciate any suggestions you can give us as to ways in which this material could be so listed as to be usable by the Hebrew Churches and church schools. The writer has not had the pleasure personally of looking over the publications used in the Hebrew religious schools and would appreciate receiving copies of anything along this line that you may have available.

"We also have a Slide Rental Department which offers a considerable range of Lecture Sets which we circulate very widely for use in the churches on Sunday evenings. It may be that certain of these sets would prove acceptable to your people.

"The lantern slide is quite well known; its use and its efficiency are familiar to all, even though they may not have been used specifically in the school for religious instruction. In my local church (the Methodist) I have been using the lantern slides briefly each Sunday during the opening exercises of the school. We plan

to use just two or three slides, perhaps only one, on each occasion, but we want that scene to be something that will give a setting to the day's lesson. For instance, on last Sunday in our International Lessons the topic was 'The Downfall of Judah' or 'The Capture of Jerusalem by Nebuchadnezzar.' I began with a view showing the traditional site of the Garden of Eden in Babylonia, a rich, irrigated setting along the river and referred briefly to the rise of civilization in the Tigris and Euphrates Valleys. Next I showed a view of the ruined wall of Haran, just as a type of the old city wall of the Babylonia area and its ruin suggesting that it may be merely fallen into decay or may have been torn down by enemies. Then I showed two or three views at the Gates of Jerusalem, scenes from the outside with people passing through into the city and leaving. This much of a setting visualized clearly to the pupils the ancient conditions and made possible a more vivid presentation of the regular lesson than otherwise would have been possible.

"The stereoscopic views have rightly taken a leading rank in the matter of Visual Instruction. Because of their third dimension, or depth, they give a sense of reality that no other picture makes possible. The stereograph, while intensely effective, has a different range of use than the lantern slide. It must be held to work in a small group. It becomes very effective in the small Sunday School classes as we have them organized in our present Sunday School system."

This concern has prepared a selected list of stereographs to accompany the lessons in Eugene Lehman's *Jewish Teacher* and the *Junior Bible Series for Jewish Schools*.

The Department of Synagog and School Extension has, as you know, the Benzinger Slides on Biblical Geography and History, consisting of fifty-one slides on biblical geography, and fifty-four slides on the history of Israel, the cult of Israel, and the daily life of the Israelites. This complete set of 105 slides, with lecture manuscript, may be purchased as well as rented from the Department at a nominal sum. In addition, the Department has just issued a Catalog of Films and Slides available for Jewish Religious Schools. This catalog has suggestive value only, and in

that way will be helpful. But inasmuch as no slide, picture or "movie" can be used safely in a Jewish school without previous careful examination, and inasmuch as the compilers of the catalog admit that they have not examined the material cataloged, a word of caution is timely. "The only safe rule is to view everything"¹⁷—and this rule applies not only to the motion picture.

The Bureau of Jewish Education, (114 Fifth Ave., New York, N. Y.), also, has a collection of upward of 300 slides on Biblical History and great numbers of slides of the modern period. A good collection of slides on modern Palestine with special reference to the new Jewish settlements and the recent Jewish activities there, as well as slides dealing with our festivals and the geography of Palestine, may be rented also from the Young Judea (55 Fifth Ave., New York). The National Geographic Society, too, will make slides of any of the pictures printed in its magazine.

As to the use of motion pictures in Jewish religious schools all that can be said of them is that the number of films that can be used is growing, but also that *unless one has seen them one cannot recommend them*. Despite the fact that our people are amongst the leading producers and distributors of films, we have not yet attempted to establish an agency such as the other denominations have established, that could be trusted to pass on and select pictures of Jewish value for our schools, pictures that would not be objectionable or offensive.

The question is often asked whether seeing the biblical hero strut the stage, seeing him on the screen, as a walking, breathing being, in a definite environment, may not prove to be disillusioning, may not lead to that unwholesome characteristic which familiarity is said to breed. There may be something to that, under certain conditions. But it is not an insuperable objection. Scores of ministers who have used films in religious work bear testimony to the fact that far from being disillusioning, the motion picture arouses greater interest, and makes for a wholesome realism, by giving biblical heroes "a local habitation and a place", takes them out of the sphere of the mythical and makes them human. Cer-

¹⁷ Bollman, Gladys and Henry, *Motion Pictures for Community Needs*, Holt, 1922, p. 108.

tainly, this is desirable. The Bible never pictures its characters otherwise than as human, very human, indeed. The difficulty lies with the producers and the actors, and their interpretations and portrayal. This, however, can be overcome, as is proven by the unusual series of films being produced by the Sacred Films Corporation of Burbank, Calif., under the direction of Prof. Edgar J. Banks, formerly head of the Babylonian Expedition of the University of Chicago, and is only an additional proof that there is need of the agency I have been pleading for, that would review through the eyes of a Jew the films on the market, and recommend or condemn as the case will be. Remember that the producers are interested in selling their product, and will gladly agree to conform to a certain well-defined, reasonable standard.

But not only are films of *Jewish* interest of value to us in our religious schools. If our purpose is the development of character, the development of a religious conscience, of the sense of awareness of God, and a realization of man's function in the universal scheme as a co-worker of God; if we aim to teach the generation of the morrow that if the world is to realize the ideals of the Jew, then is the prescription—service, human, consecrated service rendered in the spirit of our liturgic formula of *שׁופט למשיח בראשית* to perfect the world through the recognition of the reign of the Almighty, then must our children, younger and older, be shown the Providence of God and His revelation on every hand and everywhere, and they must be impressed with the need for human sympathy and human co-operation in the interests of the common good, the need for that "sainthood which passes current under the name of 'Good citizenship', being 'white', giving a 'square deal'".¹⁸ And to this end the motion pictures produced under the auspices of Government Departments, and certain industries, the movies and slides prepared by such agencies as "Community Service, Inc.", by the Extension and Visual Education Departments of our Universities, by the Playground and Recreation Association of America, by the Red Cross, and numerous other agencies—are of tremendous value.

The problem for us is: Where shall we go for these? My an-

¹⁸ Alfred E. Bailey, *op. cit.*, p. 115.

swer is—let the Central Conference of American Rabbis establish, or cause to be established, for our use, an agency that shall keep those charged with Jewish religious education informed of material that is available for our purposes. The Catholics are doing it. The other denominations have this service. *We* need it, and can and should have it; and when we have the agency then let there be a constant flow of information of the growing output with suggestions for programs, and the like.

But until such a time as we have such a library and service, to those who are interested in the problem of educational motion pictures, I recommend as the best guide book on the subject, containing the latest information on every phase of the question, a volume just published by Henry Holt and Co. (1922) entitled *Motion Pictures for Community Needs* by Gladys and Henry Bollman. Another book, though not as complete, yet helpful, is Roy L. Smith's *Moving Pictures in the Church*, Abingdon Press, 1921.

There remains but to speak of ceremonies and dramatics as visual aids to religious school instruction. Agreed as all of us are as to the religious value of ceremonies, I need hardly emphasize before this gathering the fact that ceremonies cannot be taught by mere words, as abstractions. To paraphrase the old adage "An ounce of experience in this respect is worth a pound of theory." To this end should the festivals not only be observed, but the children must be made aware of the symbols and ceremonial of festivals, Sabbath and daily life. And it is not necessary for the child to have the genuine articles. There is a greater pedagogical value in it when the child fashions the ceremonial objects for himself. The appended list of concrete object work in teaching Jewish ceremonials in our schools has some valuable suggestions:¹⁹

I. PESACH.

1. *Seder table* (paper model) including much of the table outfit for the Seder.
2. *Haggadah* (paper leaflet model) for child's service, with appropriate illustrations.

¹⁹ Hajnalka Langer, *Ceremonial Object Work in Jewish Schools*, in *The Jewish Teacher*, vol. I, pp. 189-193.

3. *Pyramid*—a. (paper model) to be used as favors at home entertainments, and at any small group entertainment.
b. (plasticine model) to be used in connection with history work to symbolize Egypt.

II. SHABUOTH.

1. *Scroll* (paper model) to be used to show how the *Sefer Torah* differs from books in construction. Included we can have scroll, *Etz Chaim*, and case.
2. *Flowers* and other nature forms of decoration (crepe paper) to give spring aspect of Shabuoth.

III. SUCCOTH.

1. *Succah* (paper model) small *succah* showing the general forms of a real *succah*.
2. *Lulav* (paper model) to give child his own *lulav*, and to show nature of Palestinian palm used on Succoth.
3. *Fruits and vegetables* (plasticine) to show nature phase of our harvest festival.

IV. ROSH HASHONAH AND YOM KIPPUR.

1. *The Calendar* (paper model) to be made by children in order to show concretely that we have a calendar of our own upon which is based the date for each of our holidays.
2. *The New Year Card*, to exchange greetings on New Year.
3. *The Shofar* (plasticine).

V. CHANUKKAH.

1. *The Menorah* (paper model) as symbol of Chanukkah story.
2. *Gift Box* (paper model) to help continue custom of exchange of gifts on joyous occasions.
3. *Room and school room decorations* of Jewish character (paper model) to counteract use of non-Jewish decorations, so tempting to our children at the Chanukkah season of the year.

VI. PURIM.

1. *Mask* (paper model) to help child participate in Purim merriment.
2. *Crown* (paper model) to be worn by girls on Purim day or at any Purim Assembly.
3. *Gift Box* (paper model) to keep alive the custom of exchanging gifts.

VII. THE SABBATH.

1. *Kiddush cup* (paper model) to show that special ceremonial cup is used for the occasion.
2. *Spice box* (paper model) to keep alive symbolism of spices on Saturday evenings.

Some of these are now available, ready to be cut out and pasted up by the children, and can be procured from Bloch Publishing Company, or the Bureau of Jewish Education whose trained corps of pedagogists plan and prepare these objects.²⁰ In addition, I should say, that the Museums of Jewish Ceremonial Objects which many of our congregations have are valuable aids, and should be encouraged, enlarged and developed.

The suggestion of Miss Langer to prepare "schoolroom decorations of a Jewish character to counteract the use of non-Jewish decorations so tempting to our children at the Chanukkah season of the year", leads me to suggest, that March Bros., of Lebanon, Ohio, manufacture a very large variety of Blackboard Stencils which might be used for this purpose. These stencils are of outline pictures, maps, charts, portraits, various seasonal decorative designs, perforated on white bond paper. A chalk-powdered blackboard eraser is passed over the perforations, leaving on the blackboard the outline of whatever the subject of the stencil is. These are really very helpful in teaching, cost only five or ten

²⁰ Since reading this paper at the sessions of the Conference, the writer has received a letter from Rabbi George Zepin of the Department of Synagog and School Extension, in which he says, in part: "I would like to inform you that we are in receipt of a number of such articles from a teacher who exhibited many sets of these at Chautauqua meetings and elsewhere and whose work has been highly commended. We are now taking up the details which will undoubtedly lead to the production of such sets as you mention."

cents a piece, can be used a number of times, and are very attractive.

Many of these stencils can be used by us now. But the publishers would be willing to prepare special stencils for our use. They write me, in reply to my inquiry, that they "would be pleased to consider making special stencils. If these new stencils were to have a general sale, we would very gladly make the patterns and offer the stencils for sale. In this case, we would like very much to have pictures or drawings submitted to give us an idea in making our patterns."

And may I not pause here to suggest, that not only in the matter of these stencils, but also with reference to a number of other items mentioned previously, like Reward Cards, Rolls of Honor, Charts, and the like, a Jewish agency taking the matter seriously in hand could procure the services of some gifted Jewish artist, like Mr. Isidore Lipton, who prepared the extraordinarily beautiful drawings for the new Union Haggadah which this Conference is about to publish (the originals of which I had the privilege of examining), to prepare the necessary drawings and sketches for us.

There remains yet a word to be said about dramatics, and I am done.

Volumes have been written on the place of play in education and its value to it. Modern education recognizes it as an important and essential factor in the educative process and encourages it wherever possible.²¹ Religious educators, too, have come to recognize its value and a determined effort is now being made with the aid of a number of agencies to encourage and promote dramatics in the church and in the Sunday School. The intention is not only to provide amusement and entertainment; this is the least important purpose. Rather is it intended to encourage the natural dramatic impulse in childhood and adolescence; so that it "may be made to appeal to the highest attitudes of reverence and devotion, (and, that the youth,) in acting Bible stories (may) learn how intimately

²¹ Dewey, John, *Schools of Tomorrow*, Dutton, 1915, Chap. on "Play." Meredith, Wm. V., *Pageantry and Dramatics in Religious Education*, Abingdon, 1921.

Miller, Elizabeth E., *Dramatization of Bible Stories*, Univ. of Chicago Press, 1918.

the past is linked to the present, and how the struggles of the people of to-day, after truth, courage and love, are like the struggles of the patriarchs and prophets.”²²

Another purpose in the case of Bible plays is the appropriation by children of the ideals of Bible heroes and of the messages of biblical situations and making them their own. “Through dramatizing a Bible story, children come into a comprehension of the life experiences of a highly religious people; they are forming their own standards and ideals through meeting and solving the simple life-problems of the Hebrews,” and furthermore, “through this kind of work the child must necessarily come into the realization of his place within the group, as is the case in all well-directed dramatization.”²³

The methods of dramatization are several. There is the method of telling the children a Bible story, having them read the Bible narrative and then having them enact it, using their own words and “making it up” as they go, or repeating the biblical words, as they generally would. Then there is the method of having some of the lines memorized, improvising the others. And again there is the possibility of acting it out in pantomime. Then, for assemblies or festival entertainments, there are the fully memorized, much rehearsed and staged performances. Occasionally, there may be tableaux and pageants.

In Jewish life we have not only the biblical *motif* in this sort of play, but the entire history and martyrology, the heroes and hopes of our people through the centuries. The great problem before us is the text, the play. In his book on *Pageantry and Dramatics in Religious Education*, William V. Meredith,²⁴ touching on this question and speaking from the Christian’s point of view, says: “The question, From whom can we order dramatic material suitable for church use? can now be answered. Three quite exhaustive lists describing plays and pageants have been compiled—Plays and Pageants for Church and Parish House, The Abingdon Press; Pageants and Plays approved by the Commission on Church

²² Benton, Rita, *Shorter Bible Plays*, Abingdon Press, 1922, p. 5.

²³ Miller, Elizabeth E., *op. cit.*, p. 6.

²⁴ Abingdon Press, 1921, p. 83.

Pageants and Drama, Protestant Episcopal Church; and A Second List of Plays and Pageants, Woman's Press."

We Jews cannot say this. No such lists have been compiled for us by the central agency which should do so. Perhaps the proposed Federation of Religious Schools will do it.

For those who, like myself, have been casting about from time to time for dramatic material for the religious school, I will say that to my knowledge there are the following sources to which we may go:

Bloch Publishing Co. has a list of plays.

The previously mentioned non-Jewish books have some plays which we could use.

Elizabeth E. Miller in the book referred to has seven Old Testament plays.

Rita Benton, in *Bible Plays* and *Shorter Bible Plays* (both by Abingdon Press, 1922) has seven such plays in the former, and eight in the latter.

Edna E. C. Spencer in *The Good Samaritan and other Bible Stories Dramatized*, (Doran, 1915), has seven Old Testament plays.

Mary M. Russell in her *Dramatized Bible Stories for Young People*, (Doran, 1921) has seven Old Testament plays.

The Presbyterian Board of Publication issues *A Bulletin of Religious Plays and Pageants*, some of which may be useful.

The Religious Drama Committee of the Drama League of America, has just published (Doran, 1922), two remarkable plays for our purposes. One is *The Sin of Ahab*, a drama in one act, by Anna Jane Harnwell; the other is *Children of Israel*, a play in three acts, dealing with the Exodus, by Tracy D. Wygatt. (This last play will need a slight excision in the third act, bottom of page 71.)

The Bureau of Jewish Education in New York City is now publishing a series of "Jewish Festival Books," two of which, *Passover* and *Shabuoth*, have thus far appeared. These contain Plays, Recitations, Tableaux, Songs, Dances, lists of Stereopticon Slides, suggested programs and bibliographies. This Bureau has on file also a good collection of additional similar material of value.

Young Judea has a good collection of plays on Jewish themes, and publishes additionally before each festival some plays, tableaux, and the like, which are sent out broadcast to members of the organization as part of the Handbook for Young Judea leaders.

The Y. W. C. A. has published some pageants which can be used only with modifications, and the Department of Synagog and School Extension has published three plays.²⁵

Some years ago, a Superintendent of Public Schools read a paper before this Conference on "The Application of Public School Methods in the Religious School," and he concluded his paper with this paragraph:

"What the religious school needs for its teachers is more concrete material for presentation, more ways and means of creating interest. Let teachers be directed to remember that there is a difference between religious education and religious knowledge. We are after education—a development of the processes which create character."²⁶

Dissenting from his last statement to the extent of insisting that the Jew's ideal has ever been a *union* of education *and* knowledge, as this gentleman used these terms, I have attempted to indicate in this paper *a few* available "ways and means of creating interest." I sincerely trust that they may be helpful.

²⁵ Rabbi Zepin in a letter informs me: "We have in the last few months accepted two more Plays which are in the printer's hands and we have accepted a manuscript which is to be published under the title of *Holiday Entertainments in the Religious School*, by Mrs. Lee J. (Elma Ehrlich) Levinger. The same is to be supplemented by a collection of Plays over fifteen in number. All of these Plays have been examined and accepted and are in the hands of the printer. Mrs. Levinger's book itself will be of great interest, because she devotes herself not only to a general exposition of the subject of teaching through dramatics, but she has outlined a triple set of programs for each of the Jewish Holy Days, keeping in mind a three-fold division of pupils according to age. The book will contain a very large number of poems and an exhaustive Bibliography of the material now on the market on that subject."

²⁶ C. C. A. R. Yearbook. Vol. XXVI, p. 246.

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H

SOME EFFECTS OF THE WAR UPON THE JEWS
OF EUROPE

JAMES G. HELLER

Thor the Thunderer visited Jotunheim, the abode of the Giants, and tried his strength against them. One of the tests was to drain a great horn at a single draught. The great god Thor failed miserably. Afterward, as he was taking his dejected departure, he was told by a mocking giant that the other end of the horn had been in the sea.

But a little thought, when I was requested to read this paper, convinced me that I would be certain of Thor's fate, without the consolation of his preliminary ignorance. And therefore I begged off. It was urged upon me, however, that a "Round Table" would seem less pretentious than a "paper", more in keeping with the true status of the problem and the abilities of the writer, and with misgivings I accepted the final task. It is surely unnecessary to elaborate upon my doubts. Even for one with a mastery of the Jewish past and a firm grasp upon the swirling world of to-day, calm judgment, even an approximate estimate, are impossible. Well do I recall the last conversation I was privileged to have with Dr. Deutsch before his call came, and the anguished doubt and perplexity that filled his soul. Only the ignorant or heedless still live in a world of calm certainties. But a little knowledge is needed to lift the curtain upon the climactic scene of our despair. The whole world is in flux. The cauldron of the war has not ceased to seethe and the fortunes of the Jew swim amidst the incandescent fluids.

At the very outset, therefore, and through no false modesty, I am eager to make clear that I recognize the impossibility of the

task that was set me. Would that we could see our way, that the dark would lighten toward the dawn! But as yet we can but hope.

What then is my purpose in presuming to lead this "Round Table"? Merely to make the attempt to summarize the past, the crucial time that has elapsed since the outburst of the War,—not to epitomize the accounts to be found in the various *Jahrbuecher*, but to try to separate the wheat of history from the chaff, to determine the impress made upon the collective soul of Israel by the great catastrophe and its attendant furies.

No one can fail to be struck by the great contrast presented by the minds of men during and since the War. In the midst of the time of sacrifice, we were buoyed up by the sense of national solidarity, the heightened spiritual tension of the times, and by the universal conviction that out of this chaos God was creating a new heaven and a new earth. We would live our way through the Terror, since we felt we could descry the New Freedom beyond. This is peculiarly true of the Jews on both sides of the fray. For the present at least these hopes have been rudely shattered. The whole world seems awry. What man is there that can look about without blackest pessimism, without sorrow and sadness! "And yet we trust that somehow good will be the final goal of ill."

Israel has endured all the trials of the nations, with the added burden of its peculiar martyrdom. I need not review the rapid growth of anti-Semitism in England and in this country. As we grow away from the frontier-period of negative democracy and approach European social conditions, especially in our cities, we can expect to see an increase of the *motifs* of old-world prejudice. But, while with us all this is as yet inconsiderable, not yet fraught with danger—despite all the hue and cry of our journals,—in the Old World anti-Semitism has leaped into angry flame. I need not recount the oft-told tale of horror, for all of us know it but too well and have tried to visualize it for our fellow-Jews,—exile, starvation, murder, rapine,—while Jewish boys were giving their lives gladly and bravely for their fatherlands. The greatest Jewish centres of the world have been practically destroyed. It was with clear vision that Jacob Schiff foresaw that some method

would have to be found to replace the influence radiated by Polish and Russian Jewry through Europe and the Jewish world. Jerusalem has been sacked and razed,—but where is the Jochanan ben Zacchai to found a new Jabne?

The plague has been spreading, so that as never before in the history of mankind is the lot of the Jew endangered. The scutch-eon of Poland,—Poland, for whose freedom so many Jews fought among the Allies and bled and died,—is fouled with Jewish martyr-blood. Hungary, where Jews were the most rabid of assimilationists, had occupied the highest positions in the land, been immune from disturbance ever since the Tisza-Esslar troubles,—Hungary is a real Hell for the Jews. The White Terror, the “Awakening Magyars,” are determined like Pobyedonostzev to solve the Jewish question by short division. Roumania affixes its signature to the treaty guaranteeing Jewish rights,—but its prime-minister, Bratianu, threatens those who appeal to the guarantee. Under the Czar the Jews were driven out of their homes, made once more the scape-goat for all the ills of the land,—and yet, even in the first days of the Revolution, when hope as to Russia was highest, Georg Brandes could say that the Revolution had not destroyed anti-Semitism, which lies too deep, that the only hope lies in Palestine where perhaps a natural life can be led. With the coming of Bolshevism, a new peril arose for the Jews. Not only was the economic basis of Jewish life in Russia undermined, but through the irony of history the very name of Bolshevism became a new weapon in the hand of the anti-Semite. Everywhere, in Palestine, Germany, Hungary, Bavaria, and even in England and America, the Jew has been accused of being the power behind Communism, the instigator and beneficiary of the Bolshevik regime. The Jews, says the *Allgemeine Zeitung des Judenthums*, are denounced as the real champions of Bolshevism and internationalism. It was with this as their watchword that the Awakening Magyars turned against all the Jews of Hungary and set out upon an unspeakable orgy of blood and crime,—all because Bela Kun was a Jew,—therefore, according to anti-Semitic logic, all Jews are Communists. No one can calculate how much harm all the Jews of Bavaria suffered through the name of Kurt Eisner,—nor in the North from Ballin, Rosa Luxembourg, etc.

The Jews are ground between the upper and nether millstone of every class and economic feud. In Roumania the Jews are the scape-goats of the Boyars, the great land-owners of the country. Roumania has ever been a faithful disciple of Russia. For this ingrate land the Jews fought, though it regarded them as aliens. No words are strong enough to describe the story of the Jews in perfidious Poland. There is evidence that under the German occupation the lot of the Jews was at least bearable. But with Allied victory and Polish independence began anew the boycott, pogroms, discrimination of every kind, placarding of the towns, the whipping up of mob-hatreds. For the Jews of Poland, Galicia, and the Ukraine, according to the most competent observers, there seems no choice but migration or extinction. In France and Italy the lot of the Jews has not changed markedly. In an interview in 1920, the King of Italy said: "We are happy that we have no Jewish question. No one makes any charges against the Jews, and I have never noted any sign of hostility to them from any side. Among a population of 35 millions we have only 40,000 Jews, and they have given to the country prominent men far in excess of their ratio." One of the effects of the War most significant Jewishly is the British Mandate for Palestine. Due to many causes there has been but little immigration as yet into the Holy Land, and opposition to the project has been fomented among the Arab population. Nevertheless, there can be no doubt that the idea of a Jewish Palestine (as will be more fully discussed later) has been of incalculable influence upon the spirit of European Jewry, and is destined according to observers from every camp to become more and more potent.

When one considers all this,—a cold outline of heart-rending realities throbbing with horror, does not the prospect seem tragic, doubly tragic and dark when contrasted with our hopes? I look back to the days when it was my privilege to serve as a Chaplain in the American Expeditionary Forces, and feel once more the glow that filled my heart at the brotherhood I found, the melting away of all prejudices and petty suspicions before the fine fervor of service and mutual discovery. Where has it all gone? Can we truly say that it has perceptibly tinged our national life? To put the truth before ourselves clearly, let us briefly review the story of German Jewry since the beginning of the War.

A glance over the files of a German periodical is disheartening indeed. No keen imagination is needed to read the anguish between the lines. Here are men giving their all, protesting their loyalty and patriotism and proving it up to the hilt,—and against them the tide of hatred is rising, ever rising,—the cries of fanaticism growing louder, ever louder. I, for one, was misled during the War. I imagined that, to judge from the number of Jews decorated and promoted to commissions in the army, from the protestation of the Kaiser: "I recognize no more parties, only Germans", all the passions of ante-bellum days had been forgotten in the heat of the conflict. Not so! Glance over the *Allgemeine Zeitung* from 1914 on. Week by week and month by month the tide rises and rises, until it is no longer a question merely of words but of deeds. Here is a brief outline, culled from the *Jahrbuch fuer Juedische Geschichte und Literatur* and the *Allgemeine Zeitung des Judenthums*.

We are told in 1917 that the length of the War has brought many evils, among them an increase of anti-Semitism,—and this despite the fact that Jews have done their full duty in the army, as evidenced by the number of enlistments, decorations, and casualties. In 1918 the Jews are accused of being the *canals* of the Russian Revolution. Even while the Jews are praying for German victory accusation after accusation is hurled against them. As yet it has come only to words, but the status of the Jews is far from good. Anti-Semitism is arming itself with its poisoned weapons for a war after the War. The Jews are accused of being gainers by the War commercially, war-profiteers, while the real profiteers are of the farming-class. After the Russian Revolution Germany seemed to be the last stand of anti-Semitism. And when, in the Fall of the year, the final turn came in the fortunes of war, the pessimism of the German Jews was deepened by the shameless and ever more violent activity of the anti-Semites. Even as the War was ending, anti-Semitism was strongest. The social-democratic revolution that ensued in Germany was blamed upon the Jews, especially by the "Pan-Germans", the "German National Party", and so on. Everywhere there are dark days for the Jews. Let me quote *verbatim* a typical passage from the *Allgemeine Zeitung*, under "Die Woche" for December 18th,

1918: "A few days after this sheet comes into the hands of the reader occurs the shortest day of the secular year. Instead of the glorious times to which we thought we were coming,—the blackest, unhappiest year we have ever experienced. How will it all end? What will the New Year bring? We look into the future with deep anxiety. We cannot even comfort ourselves with the thought that it cannot grow worse. One rather finds the fear everywhere that it surely will grow worse. The demands of the laborers are so boundless, the demands of our enemies so huge, that the most awful forebodings fill our hearts.

"Where is there an escape, where a hope? Happy he whom faith comforts and who holds himself erect. But the time that draws near must find us all ready to meet it,—all of us, even the old who have lived through so much, experienced and suffered so much. Let us not surrender, nor doubt. To work, to work! Out of the deep anxiety for the future that fills us all, we must raise ourselves to new hope and new life."

The following year the *Jahrbuch* tells us that the War by no means called a halt to anti-Semitism in Germany. Thus far it has hurt the status of the Jews much more than it has helped. Despite the promises of the Republic, the parties in the government wish to make the Jew the scape-goat. Anti-Semitic movements of every kind, serious and stupid, threaten him. As a result of the separation of Church and State under the Republic, many Jews—even whole groups of the orthodox—have withdrawn from Jewish communal life. The *Allgemeine Zeitung* states that in Germany a new anti-Semitism began with the War, much more virulent than its predecessor. For everything the Jews are made responsible: for the downfall of the Kaiser, for militarism, for democracy, for everything! Who was it that lost the War for Germany? The Jews, of course. Why attempt a defense and prove that during the War the guidance of both State and Army were in non-Jewish hands! "*Thut nichts, der Jude wird verbrannt!*"

Anti-Semitic propaganda is distributed broadcast, inciting to pogrom and murder. Who would have thought before the War that Germany could ever sink so much as to become a place for pogroms, according to the terrible Russian recipe;—people would

have laughed at such a one as at a madman. And yet, with all the heroic sacrifices Jews made during the War, it is far from impossible. Hatred and murder are preached in pamphlets, periodicals, etc. In certain quarters there has already been actual persecution of the Jews, even by troops. This new anti-Semitism is both Christian and Heathen. In the background the reactionaries cry out against all Jews who are among the leaders of the Republic, and in their madness accuse prominent democrats throughout the world of being Jews,—e. g. Lord Northcliffe. The high schools and universities have become breeding-places of the new German Heathendom, the worship of Wotan, the sign of the *Hakenkreuz*. The *Numerus Clausus* in practice in Hungary is advocated for Germany. There is no prospect of the slackening of anti-Semitism, especially because of its constant inflammation by the influx of Jews from Eastern Europe. Such is the state of affairs in Germany. From this you can judge but dimly what it was throughout the War,—what a tale of fear and despair!

Out of the toils of this pit the Jews of the world must deliver themselves. Thank God, the picture is not all dark. The other side can best be shown by reading to you five letters I received from European scholars and rabbis. I am confident that you will agree with me that these letters are of great historic interest and worth. I am grateful to their writers for their kindness in assisting us to a better comprehension of the problem of world-Jewry. I shall not do these letters the injustice of abstracting them. Instead I have translated them entire. These letters are in answer to the following request which I sent out last Fall:

DEAR PROFESSOR "X": I have been requested by the Central Conference of American Rabbis to read a paper at the next annual convention in regard to the spiritual development that has transpired among our brethren all over the world since the beginning of the War. We are very close as yet, both here and elsewhere, to those days, and a critical estimate is well nigh impossible. However, it may prove of value to try to chart our course, to see whither we have been sailing. It is my understanding that it was in this hope that the paper was planned.

You are in a position to calculate the development of the people of your country much better than we can at this distance. Would it be asking too much to request you to write to me briefly your ideas upon this subject, what change in the souls and the conditions of your people you have

observed? I do not wish to make this burdensome, or ask you to indite a lengthy memorandum upon the subject,—but I believe that you will wish to help us to a better mutual understanding by a brief sketch upon this matter.

Yours sincerely,

JAMES G. HELLER.

In reply to this communication I received the following five letters:

VERY DEAR RABBI HELLER: Will you pardon me for answering only to-day? But I was sick for some time as the result of undernourishment. At the same time this fact gives you a glimpse into German conditions. The government-employee and middle classes are completely impoverished. Their salaries are so inadequate that they do not constitute one-sixth of the standard of living in peace-times. To buy clothes, linens, shoes, is beyond the pecuniary power of the rabbi. Sufficiency of food alone is almost unattainable.

It is these conditions that have driven into the anti-Semitic movement the entire academic class of teachers in the high-schools, in the higher and intermediate schools, of judges, clergymen,—our academic youth, yes, the students at the gymnasia and the girls in the colleges. The trades-people, small and large merchants, manufacturers, retailers, do not suffer from the dearness of the means of subsistence; for they simply add their increased requirements to the prices of their commodities, and live therefore in agreeable and envy-provoking circumstances. And since by far the greatest part of the Jews belong to the merchant-class,—the Jews, who for ages have been the historic scape-goat, are given over to envy and hatred. Under the sign of the Swastika, the old Aryan symbol, a new crusade is preached against the Jews in the press, in meetings, in books, and handbills. The War we lost has evoked a stormy high-tide of Jew-hate, unprecedented, which we would not have thought possible.

As in all times, the result of this state of affairs is the return of the Jews to their old spiritual homeland, deserted so repeatedly. Symptomatic of this return are: 1) The growth of the Zionist movement, which draws our youth especially; 2) The crowding to the lodges of the Bnai Brith in a manner that would have been thought impossible hitherto. Even those circles that previously opposed every particularistic grouping feel themselves seized by the current of the times. In the last few months new lodges have had to be organized in all the large cities; 3) The manner in which our Jewish youth is organizing into every possible kind of club, trade-union, scout-troop, scientific circles, etc. 4) The attempts to re-establish Jewish parochial schools; 5) The newly aroused consciousness of solidarity with the Jews of Eastern Europe, etc., etc.

The opposite tendency is represented by a movement called into existence by a Dr. Naumann in Berlin, which consciously rejects all particularistic Jewish tendencies, draws a sharp line between German and East-European Jews and wishes to disappear totally in German culture. The movement is, however, unimportant, a shallow trickle that will soon be spent. By the side of this "Jewish" transformation there is a genuinely religious one taking place in the souls of the better German Jews. The religious imponderables, the so-called "Irrational", which has lately become a favorite expression, steps into the place of the rationalism of the past decades. Jewish life in home and school is again winning men's hearts. This tendency began even before the War, but was strengthened by the War in the deeper-souled Jews. I am sending under separate cover a number of the monthly, "Liberal Judaism", from which you can learn of this spiritual change.

Finally, I should tell you of the democratic transformation of the congregations. As a tribute to a Germany become democratic, the Jewish congregations had to and still must—where it has not yet occurred—change their plutocratic and social-aristocratic systems of election, and open the doors of the congregations to pressing young forces, and to laborers, small tradespeople, etc. The number of directors and representatives has been considerably increased. The battle of the rabbis and teachers for a seat on the congregational Board has not yet been fought to a finish.

Should you have any special questions besides, I shall be glad to reply.

Yours respectfully,

RABBI DR. CAESAR SELIGMANN.

Frankfurt A. M.

The following was received from Dr. L. Blau:

THE INFLUENCE OF THE WAR ON RELIGION

L. BLAU, Budapest.

War, which unchains the native impulse of robbery and murder in men, has from of old been of demoralizing influence in general upon individual men, as upon individual peoples. The boundary between murder upon the field of battle and in private life is not broad enough, the moral impulse in the average man not deep enough, to make this distinction a truly valid one. History teaches that the result of all wars has been the brutalization of morals. War shatters the nervous system of the warrior, the longer it lasts, the more,—as a result of which thought and feeling are radically altered. This holds true also, with certain limitations, of the civil population, who come to a moral crisis, through anxiety for their sons at

war, as also because of the inevitable privations,—in short, as a result of the pangs of war.

This is to some extent counterbalanced by the consciousness of the fighters that they battle for a righteous cause, to defend house and hearth, their native soil, the fatherland. This strengthens the moral impulse, although in the long run it does not persist, at least not among the masses. Religion alone is strong enough to blot out all the distresses of war and to keep the will strong to the end. Therefore it is that the wars of religion, for instance, the Thirty Year's War, were of long duration. Nevertheless, even the wars of religion did not exercise a moralizing influence;—quite the contrary. As is well known, holy wars are conducted with the unholiest of means. An exception might be presented only by the battles of the Maccabees, the prototype of a war of religion, the warriors of which furnish the pattern of pious fighters for God.

So much in general! What concerns the effect of the World War on the Jewish religion in particular! It must be stated that it has had no influence at all upon the doctrine of Judaism; neither upon its creed, nor its ethics. On the other hand, the War has evoked great changes in religious, not moral, conditions among the Jews, both among the soldiers and also among the Jewish civil population. In addition to its doctrines Judaism is also a "Way of Living." Before the War the major part of the Jewish people lived in accordance with the law of the religion,—which was made impossible by the way, for instance, the Sabbath, the dietary laws, to name only the most important, could not be observed. To be sure, rabbinical law is not applicable to times of war, but in most cases the average soldier did not perceive this exception and continued his changed manner of life into civilian life. Besides, the great dearth of the means of life forced many families to give up "Jewish housekeeping" temporarily,—and thus usually things became stabilized. Close contact with other coreligionists had a destructive, demoralizing effect religiously on many pious Jews. Moreover, not seldom proselytizing propaganda was carried on in the field,—propaganda that was accompanied with no inconsiderable success. In the days that followed the War there were Marannos.

The reverse of the medal is to be found in a strengthening of the religious impulse and of race-consciousness. The factors were and are the same. Whole masses have bethought themselves once more of their Judaism. A sharp division has arisen between faithful and unfaithful. When one beholds the sum-total, one can say in general that the World War has not harmed Jewish religiousness. The raging storm broke off the dried-up branches, but it did not uproot the trunk. The most comforting fact is that the Jews have fully and completely retained their humane disposition, which is rooted in the Jewish heart since ancient days, and constitutes the outstanding feature of the character of the Jewish people.

In general I would like to assert that the prophecies that the War would elevate mankind to a higher rung of morality have not been fulfilled. This can be accomplished only through peaceful, spiritual and material work, in which I believe with all my being.

DR. L. BLAU.

Florence, February 24th, 1922.

UNIVERSITA ISRAELITICA DI FIRENZE.

Most Esteemed Colleague:—A fire that broke out in my house several days ago and its results have made it impossible to answer your letter until now, and even to-day do not permit me to write as extensively as I would like. I shall therefore be compelled to confine myself to a very concise reply.

The war has had two opposite effects among the Italian Jews in its ethical and religious connotation. On the one hand it increased immeasurably avarice, egoism, pleasure-seeking, in short, the materialistic attitude toward life; on the other hand, in better and deeper-souled natures, it strengthened religious and Jewish consciousness. Especially thoughtful young people, who took part in the War, became so disgusted with the outburst of brutal passions and the inward hollowness of the great majority of their comrades, that a reaction took place in their spiritual life, a reaction that filled them with longing for the Jewish ideals of purity and noble humanity. It is thus that it has come to pass that a great part of our Jewish youth now manifest a real hunger for instruction as to religious problems in general and Jewish problems in particular. It can be said as a generalization: The War made the bad worse and the good better.

With best wishes for your task, which will surely be most interesting, I am

Yours respectfully,

S. H. MARGULIES (*since deceased*).

54 rue La Bruyere, Paris, 28 Fevrier, 1922.

LE GRAND RABBIN DU CONSISTOIRE CENTRAL
DES ISRAELITES DE FRANCE.

My Dear Colleague:—Permit me to reply to your question in some brief and desultory notes.

1) The question itself is perhaps premature; the recoil of time, needed to solve it, is lacking. One willingly takes for final that which is only transitory, for certain that which one desires.

2) So formidable a blow as that which has caused so many ruins could not but have an echo in the depths of the soul where faith strikes its roots. But perhaps it has merely intensified, or caused to reascend to the surface, the emotions that already existed, making the good better and the bad worse.

3) It has also given new scope to the most absurd superstitions; never have spiritism and occultism had so many devotees.

4) It appears to have exercised a positive influence upon a chosen few of the combatants. It caused to rise before them problems which they would willingly have passed over. Agnosticism did not appear a satisfactory solution when death hovered near every instant. It destroyed in them that scepticism which is the result of frivolity, the most serious enemy of religion.

5) In the case of some Israelites capable of reflection, life together with those of their comrades who professed a positive religion and who demanded of it in time of danger consolation and resignation, was a surprise which incited them to ask of themselves what they themselves were. From this resulted a genuine desire to learn the principles of Judaism and to live a Jewish life. A society was founded at Paris for the purpose of making religious propaganda,—which has taken the name of *Sh'ma Yisrael*, the chief initiators of which are precisely of these young people who came sane and whole out of the agony.

6) One could also cite in favor of the thesis of an "awakening" among us the large attendance at our synagogues which has never been as noticeable as since the war. But what capital can be made of these occasional returns?

7) Perhaps the war by multiplying the cruellest sorrows has strengthened the tendency to make of religion a cult devoted to the memory of the dead.

8) It has caused great displacements of population, and the refugees have brought with them their traditions of piety, which have given new blood to our own wavering piety.

Such are the reflections which were aroused in me casually by the question which you kindly submitted to me. Perhaps if I had time to sound the problem more deeply, I could serve you somewhat better. In this case I shall send you further notes.

Yours sincerely,

ISRAEL LEVY.

THOUGHTS CONCERNING THE SPIRITUAL AND MORAL
STATUS OF THE JEWS OF AUSTRIA DURING
AND SINCE THE WORLD WAR

BY RABBI DR. DAVID FEUCHTWANG, VIENNA.

The condition of the Jews in old Austria immediately before the outbreak of the World War was comparatively good, in several sections, very good. Economic improvement was clearly visible. As everywhere the Jews of this land took a significant part in this. The waves of anti-Semitism were on the wane, even though vestiges of it were still to be found only too easily in political life. External and internal conditions among

the Jews of Hungary were especially propitious, Hungary where Jews occupied first rank in all departments and were extremely popular because of their patriotism bordering almost upon chauvinism. In the large cities they were in the lead. Big business men, politicians, and scholars enjoyed the greatest honor and recognition in Vienna, Prague, and Budapest. Jewish communal life went on its measured and peaceful path, without any highly developed or active life, and without indulging extremes in national or religious directions. In the Austrian half of the Empire, it is true, especially in Vienna, Zionism and Nationalism had taken a deep hold on Jewry. Academic youth stood for the most part under the banner of Theodor Herzl. After his death this movement subsided, but spasmodically regained life. The constantly strong impact of East European Judaism upon the structure of Austrian Jewry always created receptive soil for Zionist-Nationalist ideas. Politico-social conditions in Galicia caused a continual migration of Eastern brethren to Vienna. But as a whole Jewry made the impression of a peaceful, working citizenry. In no direction could one observe an aggressive Jewish cultural life. The World War seized upon the Jews not less than upon the other nations. It should be mentioned too that before the War little trace of a Jewish group-spirit was to be noticed in Austria. Despite all attempts no comprehensive organization met with success, and even the spiritual and clerical leaders were not bound together into a unified whole. The large communities lived their separate lives without permeating their members with Jewish religious or cultured consciousness. Only the synagog united them; even orthodoxy evidenced no particular active life. In general there was a *laissez faire laissez aller*, that for a long time in Austria had been the motto of the group as well as of the individual. In Hungary alone, from time to time, liberal and conservative tendencies had sharp conflicts, since there both these movements were and are still considered as two separate faiths, and between the two the conservative communities led and lead an indifferent life. Nowhere was to be found the unmistakable trace of a Judaism vitalized historically and culturally, commanded by leading spirits. Hungary at least showed a trace of it in societies for Jewish History and Literature, in important periodicals which were the organs of these societies, in Jewish political clubs, in whose circles Hungarian politics were made, in the philanthropic Jewish societies, which counted thousands of members, and to belong to which every Jew who was able considered a matter of honor. In Austria this was scarcely the case. The "Austrian-Israelite Union" which was in the first decades of its existence an excellent instrument of offense and defense against the race and class anti-Semitism then thriving under the powerful leadership of Karl Lueger, the Buergermeister of Vienna, had gradually gone to sleep; there was no Jewish literary life as a community product; Jewish journalism stood solely to give battle to public hatred of the Jew, with the decrease of which it lost its power. Any communal life deepened through ethical-religious, or cultural-historical

activity simply did not exist. Everywhere there were symptoms of the shallowing influence of indifference and stagnation. The Bnai Brith Order too led a contemplative life and practiced its beautiful but modest works of love in a narrow circle. The *Kultusgemeinde*, a compulsory organization demanded by law, lived its prescribed life, cared for Jewish worship and religious education in the public schools in the prescribed manner, and conducted its charitable institutions and works. Far-reaching, comprehensive, deep, all-inclusive Jewish life there was not. Judaism was an accident for the greatest part of the adherents of the faith and the people. Practically nothing extended beyond the borders of the most necessary. This was especially true of Jewish religious education, which was dispensed in the scantiest measure in accordance with the current legal prescription.

Jewish spirit and Jewish life had disappeared from private life, and persisted only in the weak, strictly conservative camp, or in the circle of the poverty-stricken, Ghetto-Jews of Eastern Europe. Judaism as a cultural phenomenon coupled to centuried historical experience and world-destiny was extinct. The little circle of the orthodox and the ever-growing circle of the Zionist alone placed Judaism in the foreground of their thought and life. In such case did the World War find the Jews of Austria. Paralyzing terror and ebullient patriotism seized upon them also. For years no work connected with Judaism could be conducted. All men were visited with the same fate, and suffered alike. As everywhere happened, the Jews were divided into beneficiaries of the world-catastrophe and its victims. Here in this land too the Jews gave a glowing example of unselfish sacrifice for the state. No unit of faith or nationality equalled them in this, much less surpassed them. They offered gold and blood in unheard-of measure. That as against this there stood rank war-profiteers and exploitative speculation with the sorry accompanying phenomena of fraud and theft cannot be denied. Honest figures would, however, demonstrate that effort far exceeded shortcomings. This holds true both for material and financial conditions, as well as for spiritual and moral. Here is the place where one must remember the invasion by the Russians of Galicia, Bukowina, and East Hungary. Many hundred thousand Jews were driven out of these provinces after frightful afflictions and agonies. For years the War raged over their sections; they were annihilated with all they owned, property and home. Like a tidal wave the brutality of war rolled over these lands where the Jews lived, upon the soil of which the most terrible battles were waged. Jewish distress set in, such as had not been witnessed since the Crusades, compared with which the persecutions of the Middle Ages and the destruction of both Jewish commonwealths were trivial. Hundreds of thousands of Jews journeyed in mighty flight over Austria, and came to the great and small cities. The anguish of these exiles, which we saw and experienced, can never be forgotten. Hunger, poverty, disease, death accompanied the fleeing masses of Jews.

Vienna was inundated, and soon the stream became broader and longer. A tremendous relief movement had to take hold to alleviate the most terrible phases alone. Camps for refugees were erected in the whole land, under the protection of the State,—towns of sorrow and poverty, which grew as time went on to whole cities of Jewish refugees. How the Jews bore this fate will remain ever unforgettable for the history of humanity and Jewry, even though it cannot be denied that the much and justly lauded Jewish family-morality bore away severe wounds. A whole people was uprooted and planted in foreign soil. The utterly alien bearing of these poor men, their comprehension of the world and of life stunted and systematically corrupted in the East, their life that had so utterly different a character, naturally had an exciting and provoking effect in its contrast with the life of the civilized citizens of town and country accustomed to peace. Lovers of their fellowmen put themselves to labor for the alleviation of this immeasurable misery which lashed all nerves and consumed all strength. It is a wonder that the greater part of these martyrs of the War did not become criminals. In the cities, these Jews who had been hounded out of the war-regions, robbed, and made miserable, shortly after their recovery from stupefaction, turned to trade and business. Their indubitable capacity, tenacity, and boundless endurance, their keen mental powers, made it possible for thousands to seek and find means of existence; at the same time thousands succumbed. The mortality grew from day to day. Child-mortality in the refugee-camps was frightful. It is a fact that a great portion of the refugees secured their livelihood in addition to the help furnished by public and private agencies by forbidden and unclean means, and thoroughly violated business ethics, so far as such a thing existed. Not only masses of tradespeople and artisans, small merchants, idlers, *Luftmenschen*, but also rich manufacturers, propertied men, intellectuals, farmers, in short, men of all callings, were in the great stream of the refugees. They were regarded as a danger and often enough handled accordingly. Already every defeat had whipped up the mob-instinct of the Gentiles and roused it against the Jews, who had always been denounced by calculating demagogues as the cause of all the ills of the world; now there began a Jew-hatred even more dangerous, from which we often feared serious pogroms, as they belonged to the order of the day in the years of War in Russia, Galicia and Poland. In the interior of Austria, however, it never went that far. To its honor, let it be said, in city and country, people grew used to the sight of the Jewish refugees, among whom were many honest, diligent, skilled men, who not only received but gave. Gradually comparative peace ensued. The hundreds of thousands of Jewish refugees with their rabbis, scholars, saints, with their men of every occupation, formed groups, created a kind of community. Synagogs and schools were filled. At first unwillingly, and then gladly, they came into the temples that seemed strange to them, and found pleasure therein. There arose interchange of ideas and noteworthy, many-sided interpenetrations.

tration. An unmistakable elevation of positive Jewish life was perceptible. At the same time there was continual complaint and accusation on the part of the natives, Jews and Gentiles, about unfair competition, fraudulent business practices, and the crowding out of the resident citizens by the strangers. A large section of these refugees managed to secure themselves firmly, grew rich, and succeeded in gaining wealth and property. Then ensued the collapse of the Eastern Powers, and the defeat of Austria, and thereupon the Revolution. The new nations arose literally over night. In the chaos of the world, things proceeded quietly enough relatively in Austria. Jewry soon found its way. The latent Jewish national movement emerged powerfully. In Galicia, lower Austria, Bohemia, and Moravia, Jewish national councils were formed; which seized the leadership, tried to burst the frame of the religious community, and proclaimed Jewry to be a nation. Journalism joined in, and one, with a following large in number, joined the movement, in which of course practically all the Eastern Jews, long prepared therefor and well fitted, took part. A strenuous battle ensued within Jewry. Great Jewish masses established themselves as a nation within the national states now become nationally units. Practically everywhere in the slavic lands. In German Austria, against the opposition still continuing of purely religious Judaism, with its organization that had existed so long in religious unions, and that part of the Jewish population which felt itself purely German and often religiously indifferent. It can be established that these controversies called forth strong interchange of ideas, clear and mature partisanship, public espousal, scientific-historical and critical polemics, cultural-historical discussions, and morally earnest expressions of opinion. In contrast with the indifferentism that had beforehand became rigid, there was and is now vitality, movement, and struggle. Especially in the camp of the Jewish Nationalists! But those of ethico-religious tendencies and the conservatives are also aroused. It cannot escape the dispassionate observer that everyone discusses the national-cultural problem at least respectfully and academically, even though they draw no political deductions therefrom. The internal Jewish political problem is no longer emphasized in such harsh manner even by outspoken Jewish Nationalists. In the foreground is the problem of Palestine, and—since the Balfour Declaration and the prospect of the British Mandate for Palestine—the foundation of the National Homeland there. Vienna has become one of the foci of Jewish national life, and has achieved leadership of the world movement since the accession of its Chief Rabbi, Dr H. P. Chajes. The thought of Palestine has also taken hold of Austrian Jewry. Circles that previously stood aside busy themselves therewith. An example is to be found in the case of the Grand Lodge of the Bnai Brith in Vienna. The same is true in lesser degree of Prague. Thus a new element has entered the mind of Austrian Jewry, an element that has a decisively moral though one-sided effect in some ways. The pure religious, ethical, metaphysical ingredient is lacking.

This movement, based upon intellectual, historical, and political—and therefore fundamentally material—motives causes one to miss often the ideal element. But to correct any misunderstanding, it should be remarked at once that intensive cultivation of the living Hebrew tongue and literature and of the entire cultural history of Judaism is zealously prosecuted. Jewish schools of all categories have been founded. Hebrew schools, Normal Schools, Teachers' Seminaries, a Jewish *Gymnasium*, countless larger and smaller societies, in which lectures are industriously and carefully given. The mass of Jewish students are organized. Manual training, art, and agriculture are cultivated in workshops and homes;—song and music too. In *Haruach* Jewish writers, artists, and scholars unite. A great daily newspaper has evolved into a highly esteemed public organ. The work for the *Keren Hayesod* drew in wide circles. Judaism is no longer a mere cult, but has become Cultural Judaism. We must not overlook the great Jewish Sport Clubs, in the first rank of which is *Hakoach*, which numbers as members thousands of Jewish youths and maidens, men and women. But this passion for sport which has spread among the mass and is followed like a vocation is foreign to the spirit of Judaism,—this so-called *Muscle-Judaism*.

Involuntarily a serious Jewish spirit is finding its way into these circles too. Steadfastness and Jewish consciousness! But it is highly necessary, imperative, that they should be filled with the Jewish religious and ethical spirit. This is lacking. And with justice this is made a reproach by the conservatives, who find their prop and support in the *Agudath Yisrael*, and also by the liberals, whose religiousness here among us is not very deeply rooted, to be sure. In general there is a manifest strengthening of Jewishness. At least externally the antagonisms are being ironed out, even though the miserable economic condition of the Jewish congregations evokes yearnings for schisms. The economic distress of Central Europe weighs heavily on Austria, and imperils everything its Jews wish to create. Jewish communities and their institutions are financially ruined. The great spiritual and moral efforts are nowhere commensurate with the financial means at hand. By no means all Jews do their duty. Among them too reign thoughtless pleasure-seeking, extravagance, criminal luxury, and materialism. To be sure, not in the degenerate forms of drunkenness and brutality. But there is still too a great group of completely indifferent Jews, to whom the fate of the Jews means nothing, and who recognize only themselves and their own well-being. The number of apostates is not small. There is a strikingly large number of intermarriages, as in general of marriages and—to be sure—of divorces. This is indicative of a relaxation of morale, which is to be remarked in the whole world since the War. During the War brutalization was supreme everywhere. It is sad that among the Jews of Austria too the after-effects are to be seen in the appalling prevalence of prostitution, of criminality, licentiousness, and intemperance. The attention of all the leading personalities in all Jewish

camps, especially of the rabbis, must be directed to these phenomena. In Austria they must too speak openly on all Jewish questions, and teach above all the strengthening of the religious, moral, and historic rules of action. Therefore it is imperative that they step out of the narrow sphere of the synagog and the study,—something that arouses great opposition in bigoted circles. Those who were formerly purely religious counselors must in this case too become leaders, even though—as is desirable—they do not busy themselves politically. The cultivation of Jewish science suffered heavily during the War,—though it did not lie fallow. In Austria, however, there is not one single Jewish literary periodical. The monthly, dedicated to this purpose, of which the writer of these lines was co-editor, *Freie Juedische Lehrerstimme*, as also the half-political sheet *Oesterreichische Wochenschrift*, had to cease publication for financial reasons. Those journalistic Jewish organs that still exist are in no way sufficient for Jewish scientific purposes. Thus it is that there is no public forum of Jewish science. Even though there are many Jewish scholars in Austria, and there is a theological *Hochschule* in Vienna! The purely religious movement of Jewry is thus weak. And yet the roots of Jewish strength are therein. To be sure, lectures are given daily, for instance, in the Vienna *Beth Hamidrash* and in the schools of the conservatives. Opportunity is not lacking to hear rabbinic lectures in various places. Fairly active Jewish life exists in the Bnai Brith Lodges. The time is not propitious to serve the spiritual inner-life alone. Everything suffers from the grave economic troubles, as everywhere most among the middle class and those who labor for the spirit, the guardians of the Jewish heritage! Everything is focussed on practical life, on honest—or dishonest—profit. And only very loud cries of alarm remind contemporary Jewry of its duties, which it has to fulfil toward the spiritual vocations. Therefore, it is to be feared that the spiritual and ethical level of the Jews is sinking and has already sunk. There is no dearth of earnest efforts to raise it. An all-inclusive organization of the Jews in Austria would be highly desirable. This is difficult of accomplishment because of the divisions, but especially on account of the various camps of Zionists and Nationalists on the one, and the old conservatives and liberals on the other side. The *Mizrachi* group, which stands in the middle, is too weak to mediate. Unfortunately then there does not exist any genuine unity of the inner and outer life of Jewry. Everything waits longingly for its solution upon a genuine and righteous peace, which will act upon men's spirits tranquilizingly. "The mood of the man who has food in his body is quite different from that of him who has not." In spite of all, the spiritual and moral condition of the Jews in Austria cannot be characterized as bad.

From these letters it appears that the following is the state of affairs that obtains among the Jews of Europe. The strength of

the Zionist movement has increased everywhere. There has been a concerted and broad-spread return on the part of Jewish youth to its faith and people. The religious impulse and group-consciousness have been deepened. The feeling of Jewish solidarity has been cemented. There is renewed Jewish vitality and interest in matters Jewish. At the same time greed, avarice, and materialism, have our people in their grip, as they have all others. I wish particularly to call your attention to the practical unanimity of opinion of the writers of the letters I have read, though they are of different lands and different Jewish *Weltanschauungen*. The most significant movement in Central Europe to-day is that described in two of the letters, that of Jewish youth toward a return. This is abundantly borne out by a survey of affairs in Germany. In a recent article in one of our periodicals we are told that the "condition of Jews in Germany" (due to the break-up of the *Kultusgemeinde*, financial difficulties, etc.) "is so deplorable that only a miracle can remedy it. But lo and behold! the miracle is taking place. And who should be the one to perform it but the neglected Jewish youth himself. A new movement has made its appearance and is gaining adherents everywhere. This idealistic endeavor stands out in strong contrast to the after-war materialism of the older generation. And this idealistic tendency is not directed toward vague or strange goals, but turns toward our old, long-neglected Judaism, so much troubled, so divided against itself, and so hated and persecuted by its enemies." There are three different phases of this movement, a "Jewish national tendency, a religious one, and an ethical one." A number of organizations have come into existence: the *Blau-Weiss*, which is Zionist, more conscious of its goal than any of the others, engaged in training its members mentally and manually for work in Palestine; as a reaction against this is the *Kameraden*, supported by the *Centralverein Deutscher Staatsbuerger Juedischen Glaubens*, in which the ideal of patriotism is emphasized, and the conception that to be a Jew means no more than membership in a religion; there is also the *Centralverband of the Neutral Jewish Young People*, which aims solely at a religious revival, disclaims all political purpose, is not Zionist, but believes nevertheless in the up-building of Palestine; somewhat similar is the *Jung Juedischer*

Jugendbund, which emphasizes humane and ethical ideals, and is supported by the B'nai B'rith; more orthodox is the young *Ezra*; while at the extreme "right" is the *Agudah*, belonging to the party of the *Agudath Yisrael*, which conceives God's People, God's Law, and God's Country, as one unit never to be separated. There is every evidence of a regeneration. Even children of extreme assimilationists are studying agriculture preparatory to becoming *Chaluzim*. Or it is not infrequent for children to be instrumental in the reintroduction of Jewish rites and ceremonies into colorless homes. From youth comes the new tendency, but this time not away from but back to Judaism. The work in Palestine arouses great enthusiasm, and will ere long unite all parties.

What then is the spiritual result? How shall we sum up all these confused tendencies? Despite rough blows, despite the return of times fraught with danger and darkness, Israel persists, and gathers strength for the battle for survival. Once more the hostility of the world has turned the Jewish particles toward centripetal motion. Though this is evidence of the continuity of the Jewish will-to-live, does it herald the coming of a new era, does it involve genuine motivation from within, does it mean freedom and selfhood? Though it spell self-defense and persistence and loyalty, does it hasten the days of the Messiah,—does it give us our own souls?

DISCUSSION

Rabbi Cohon: May I be permitted to supplement some of the comments made in regard to the growth of literature during the war particularly among the Jews of Germany. A most remarkable phenomenon is taking place in Germany to-day due to the migration of intellectuals from Odessa, Petrograd and Moscow to Berlin. A Hebrew center has been created in Berlin. Lectures have been conducted by persons of note in the Hebrew world. Great publishing houses have been established in Berlin for the publication of modern Hebrew works. A remarkable development along these lines is going on in Berlin, and Berlin which for some fifty years ceased to be the center of Jewish life

is again becoming the spiritual Jerusalem of the intellectuals of Europe.

Rabbi Silver: I was tremendously impressed with the presentation of Rabbi Heller because it represents to my mind a crystallization of those ideals that have passed through our minds more than once during the past few years.

But two things I do not find in the paper. One is the effect of the war on the spread of mysticism among the Jews of Europe and more especially among the Jews of eastern Europe. The paper referred in passing to the fact that spiritism and mysticism received a great impetus as a result of the calamity and misfortune of war.

I found in Germany a vast amount of literature touching upon occult mystic subjects which has been turned out in the last two or three years. I find in eastern Europe that mysticism and spiritism are rampant among the millions of homeless Jews.

I have wondered what possible effect that condition will have upon the religious complexion of our people. It seems to be a duplication of the crusades. I am sure that something very definite will result from it.

And I missed in the paper the effect of the war upon the spiritual activities of the Jews here in the United States. I do not know whether that was within the scope of the paper. Is it not relevant to ask ourselves, is Judaism in this country following the same lines? Can we direct these forces, can we harmonize them, can we avoid some of the tragic mistakes which our brothers made across the sea? I think that is a very vital thing to ask ourselves.

To me one thing stands out very clear. Dr. Morgenstern spoke of an industrial Judaism as being the type of Judaism that we will have in this country. I don't fully understand what an industrial Judaism means, and I don't know how an industrial Judaism will save Judaism in America, but I do know that what we need is a deeper emotional content in our faith, and if the war has brought that deeper emotional content, as each one of these men has testified in Europe, are we not justified in stating that the same emotional longing is present in the hearts and souls of our people,

and have we failed to satisfy it? I ask you, gentlemen, has not the time come for reform Judaism to free itself of the rationalistic incantation of a hundred years ago? Has not the time come for us to correct a mistake? I ask if the college will do anything in this regard. The real remedy is not to be found so much in more courses, more scientific courses, more efficient courses, but in cultivating a deeper vital spirituality in the lives of the men at the institution, and that comes not from the text-books but from contact with the men in the institution. It is the supreme privilege of the members of the faculty to come into closer contact with the men, so that they will go out carrying the word of God to their communities. What I missed at school was a personal intimate contact with the men to give us spirituality, which cannot be given by the courses or the text-book. I throw these out as suggestions.

I

MOBILIZING THE LAYMEN

MEYER JACOBSTEIN, Rochester, N. Y.

I have a conviction that there is a latent religious power in the layman not thoroughly tapped by Reform Judaism. This conviction, I frankly admit, is the result not of scholarly investigation, but born essentially of personal experience. It may help you to understand my viewpoint if I present a brief biographical sketch which may serve as a background. I was born of orthodox parents and reared in an orthodox atmosphere, though my parents were not religious fanatics. I had only slight contact with Reform Judaism as a boy. Though I frequently attended services at the Reform temple, I was always regarded, and I regarded myself, as an outsider, so far as Reform Judaism is concerned. As a student in high school and college, I was directly under the influence of a Unitarian poet-preacher.¹ For several years I attended regularly the Sunday services of the Ethical Culture Society in New York. In New York and Washington I often attended the Reform Temple, but never affiliated. Five years ago I joined the congregation in Rochester. I give you this biographical background that you may better understand my attitude concerning questions I am to discuss.

I realize the danger of generalizations based on personal experience which of necessity is limited and circumscribed in the life of any single individual. I have therefore been diligently checking up the opinions and convictions of my friends, and I find my own impressions are substantially confirmed.

As a further precaution, I then proceeded to read the annual

¹ Dr. Wm. C. Gannett, Unitarian Church, Rochester, N. Y.

reports of your Conferences, as well as the reports of the Union of American Hebrew Congregations. I had not proceeded far in my reading when I was amazed to learn that what I had believed to be a discovery of my own was long ago known to you and aired publicly at each of your annual meetings. Your Conference reports are the best evidence that you experts realize and openly admit that something is vitally wrong, at least with the functioning and administration of Reform Judaism, if not with its philosophy. Your Conference sermons and lectures for years past bear evidence of this: "What's wrong with the Synagog?" "The Problem of the Unsynagoged." "How Can We Enlist Our Young Men in the Service of the Congregation?" "How can the Personal Side of Religion be Cultivated in the Jewish Child?" "The Drift Toward Christian Science." "Does the Sunday School Make for Religious Consciousness?"

After making due allowance for the fact that Jews are prone to criticize their own work harshly, and making allowance for the further fact that these addresses were for home consumption among experts, the impressive fact remains that the burden of your addresses and sermons has been admission and confession of failure in very important aspects of liberal Judaism. The tone is one of defense and defeat, not of vigor or victory.

There is in your publicly expressed attitude often an expression of hope, but too little of positive faith in the inevitable and overwhelming triumph of your cause. I miss in your addresses the optimism that comes from large achievement and success.

I wish it had not been so. I wish my own personal view had been contradicted by the experiences of others and had not been confirmed by your public utterances. The sad fact remains, there is something wrong in Reform Judaism at the present time.

What is wrong? What is the evidence that should make us pause and consider most seriously the future of liberal Judaism?

The most tragic thing is that many Reform Jews regard Judaism not as a race, a nationality or religion, but as a misfortune! There is neither a conscious pride nor instinctive joy in the thought that we are inheritors of a noble past and destined still to play an important role in the civilization of the future. Too many of us have become either cynical or *blasé* concerning religion. I find

that we laymen do not take our Judaism seriously except when a persecuting Gentile world forces us to do so. It is difficult to get laymen to do anything enthusiastically except raise funds for relief work in moments of tragic emergencies.

An illustration of this indifference was brought home to me recently. A few months ago there was organized, in my home city, a cultural Jewish group of business and professional men. The last meeting was addressed by a fine scholar on the subject of Modern Jewish Literature. It was a very enthusiastic meeting. Forty men of *Orthodox* antecedents were present, but not a single one, except the rabbi, reared in *Reform* homes, though more than fifty were invited. Does this mean anything to you who are responsible as a group for the future of Reform Judaism?

For more than a year I was interested in the Sunday School in our Synagog. I found it impossible, either from lack of interest or lack of training, to secure the voluntary services of a single male member of our congregation as a Sunday School teacher. This lack of lay-leadership is an alarming symptom. I doubt if this is unique for Rochester. I certainly hope it is not universal.

I find also that in our homes the religious spirit is wanting. Except for the traditional family reunion or the carrying over by orthodox parents of some of the ceremonials, there is nothing to differentiate the Jewish home from any other; and I find no religious atmosphere such as exists in some Gentile homes I have visited. Our rabbi realizing this situation recently arranged and published a booklet of devotional readings for the home.² The home is where we, as children, received our first and most lasting impressions of a truly religious character. With the Friday night home service and its impressive symbolism gone and the daily prayer and blessings relegated to oblivion, our homes are no different from other homes, and thus the bulwark of Judaism throughout the ages is gone, or is fast slipping away.

Is it not true there is a disposition to ask "What will the Gentiles say"? I recall how several members of our congregation resented the idea that boys of our Recreation Center should organize a basket-ball team under the name of *Berith Kodesh*. Horror

² Devotional Readings for the Home. Published under the auspices of the Sisterhood of Temple Berith Kodesh, Rochester, N. Y.

of Horrors! That the newspaper should give publicity to a *Jewish* basket-ball team playing against a Baptist, Episcopalian or Methodist team. We cannot build up a strong Jewish religion without a strong Jewish consciousness and a constituency unafraid of the name Jew. Whatever you may think of Zionism, you must admit that for good or ill, it has developed a more intense feeling and loyalty for things Jewish.

Though the drift toward the other religions is not in itself alarming, at least in Rochester, it is indicative of something. It means that our religion, as it is now functioning, fails to provide that spiritual solace and strength which many people secure from Christian Science, New Thought, Unitarianism, and Ethical Culture. It is not that our adherents affiliate with other denominations, but that they are willing to melt away slowly without attracting attention. Then there are those who, though realizing that they are starving their spiritual natures, hold fast to their faith through a sense of group loyalty, because of family and social restraint.

Though we Reform Jews profess much and proclaim loudly that we are a people with a mission, I do not meet Jews who make me feel that we have a mission. I recall a college friend of mine, a nephew of a U. S. Senator, who gave up a legal and political career to preach the gospel in Japan. His soul was on fire for a great cause. He just had to do it for his religion. Another friend gave up a teaching career amid friends and comfort to preach the gospel in Africa. I know a Christian minister who gave up his pulpit to become an educational leader among the workers because he felt it his Christian duty. He got a "call". We Jews do not get "calls" these days. A man who has a great cause wants to convert the world to it. Haven't you met Socialists, Zionists, Pacifists, who burn with a zeal to win the world to their point of view? How many Reform Jews do you know who radiate that zeal for the cause of Judaism as a religion? I know we are not missionaries in the proselytizing sense that Christians are, but we ought to be imbued with a zeal and enthusiasm that we have a mission—whatever that mission may be. Perhaps one of the difficulties has been the failure to state this mission in a concrete, constructive and convincing way. When things re-

main foggy they do not grip us. Without this zeal and enthusiasm we shall not survive and conquer.

I am not surprised, therefore, to find that our religion fails to capture the imagination of the young people ever eager to embrace ideals. As a student and later as a college teacher, I can bear witness to the fact that our Jewish youth has been permitted to squander its idealism through sheer neglect. The success of the Menorah movement proves this beyond any doubt, and we ought to be thankful there is such an agency filling this need. If we are properly organized and are alert we can capitalize the *renaissance* now in process in our colleges and universities.

I have drawn the picture for you in barest outline. Perhaps there are too many shadows in it, but I have painted the scene as it appears to my eye. In this picture I detailed the following shadows: the tendency to regard Judaism as a misfortune; a growing cynicism toward things religious; lack of interest of laymen in synagog activities; inability to attract men to serious study of Jewish history and religion; difficulty in securing laymen volunteers as religious school teachers; disappearance of Jewish religious customs, symbolism and worship in the home; the undue concern about what the gentiles say; Reform Judaism's failure to grip the heart and consequently an absence of zeal; the growing feeling that Judaism does not completely satisfy individuals who crave for a purely spiritual message.

Undoubtedly many of the maladies are due to the narrow and futile conception of Judaism administered by the rabbis of the old school, with their quibbling scholarship and suicidal notions of assimilation. I am glad to note that the younger rabbis are declaring their independence. I have noticed a decided change for the better in my home city since Rabbi Wolf has pushed out courageously in getting hold of the younger generation. A surprisingly large number of young men from orthodox homes have come into the synagog.

In the process of rationalizing and liberalizing Judaism, we have created a new set of problems. The old school tore down the traditional fence for the law and failed to replace or rebuild. It discarded the racial and nationalistic ties, and minimized the cultural element. It substituted intellectual processes for religious

instinct. To make such a substitute principle efficacious required an educational program that reached deep down into the inner life. Here Reform Judaism failed. It relied on a superficially organized Sunday School, foolishly expecting to give children knowledge of and a love for Judaism in one hour's instruction a week. Reform Judaism forgot that the basis of orthodox Judaism was a system of study that required years of the most intense application. Without a deep appreciation arising from a full knowledge of our history and mission, our religion has no distinctive meaning for the laymen. Reform Judaism has failed to organize properly for this purpose, and unless we set in motion an educational movement that reaches out after every individual, old as well as young, especially the young from childhood through adolescence, the next generation will be even more hopelessly dejudaized than our own.

In the second place Reform Judaism, in destroying the old theology, was obliged to establish in the hearts of men and women a religious belief that would ripen and deepen with passing years. This, judging by events, has not come to pass. The vintage is scanty, and we must plant and cultivate anew. Unless our liberalism can offer its adherents something more than purely intellectual or logical formulae, it will not grip the hearts. Our religious doctrines have been so attenuated as to be undifferentiated from other liberal schools of thinking. No wonder so many, many rabbis feel called upon to preach on such topics as "Why Remain Jews?" "What Do Jews Believe?"

Perhaps it was a realization of the anemic condition of our religious life that led some of our younger rabbis to seek a new expression in the form of social service. This is a good sign. It indicates a desire to make our religious protestations a living reality. It is indicative, also, of a desire to carry the message of the prophets into every day life of the world, which, as I understand it, is one of our missions as Jews—to "bear witness", as Rabbi Shulman puts it, of the divine will among men.

It is no satisfaction to tell me that other liberal religions are faced with the same problems. It is no consolation for a sick man to be told that others are sick and dying. Besides, we are a minority party and a religion on the defensive, and therefore must

put forth greater efforts than our Christian neighbors if we wish to survive.

I recently visited several Protestant churches in my home city. The most outstanding impression left on me was the manner and extent to which laymen and women of mature years were actively and apparently *joyously* engaged in participation in their church activities. In remarkably large numbers they are attending Bible classes and absorbing Bible history, developing a spirit of fellowship and cultivating the religious instinct. In some churches as high a ratio as one out of three or four adults attends a Bible class with regularity and with devout earnestness.

What I have presented thus far is not new to you. The only justification for devoting so much time to this diagnosis is, first, because there may be some value in having a layman tell it to you, and secondly, because the analysis was necessary as leading up to the specific recommendations which I am about to offer, and which was the main reason why your Executive Board invited me to address you.

You must bend every effort to arouse the laymen to participate in the activities centering around the synagog and in giving expression to our religion.

First of all, you must realize more fully than some of you do, the importance of organizing more completely an educational program which will minister not only to the children but to the adolescent and the adult. You should not be satisfied with the regulation Sunday School with its one hour a week instruction. A newly organized conservative congregation in our city operates classes in Hebrew and Bible study daily. Summer classes are now part of the educational program of this synagog.

You should endeavor to hold the laymen responsible for the administration of such an extended program. If we cannot secure laymen volunteers to teach classes and become leaders of groups, then it is certain there is something wrong with our synagogs, or our leaders, or both.

On the religious side, our services ought to be so conducted as to invite a larger measure of participation by the laymen. I am not an expert in this field, and my ideas are not clearly formulated on this point, but it does seem to me that you can arouse

a more spontaneous and a more joyous expression through the introduction into the service of more responsive readings, more singing, and a larger emphasis on symbolism, which makes for a devotional attitude. I still have a very vivid impression of the manner in which laymen played an important role in orthodox services. Our largest orthodox synagog in Rochester has been functioning very well without a rabbi for about a year. This is in conformity with the wish of Moses: "Would that all the people were prophets". We should be on our guard against the temptation of making our religion and its expression too priestly and too ecclesiastical.

It is neither my task nor my desire to reconstruct Reform Judaism. I am here merely to offer a few practical suggestions for stimulating interest among laymen in liberal Judaism.

As a means of arousing such interest, my first suggestion is that your Conference expand its program in such a way as to include laymen. Set aside one or two full days for joint meetings with lay delegates representing every Reform Congregation. There should be more laymen than rabbis at such a Conference as this. You can have your own private sessions, and the laymen can have theirs; and then there should be joint meetings. It will do you and the laymen good to talk things over frankly and seriously. We laymen will get not only information and instruction, but inspiration; your rabbis may be encouraged and heartened by this co-operative enterprise. The biennial meetings of the Union of American Hebrew Congregations handles primarily questions of a practical character, and does not provide the opportunity for intimate joint consideration.

These laymen conferences, held in connection with your Conferences, could be the means of developing a layman's institute of a more ambitious character. For a few years we could be modest in our aims, we laymen getting together would learn at first hand what is being done in other communities and by other congregations; as a result we would be greatly stimulated in our local synagogos. And best of all, we would gradually be made to feel a sense of responsibility for carrying on more completely the religion we ought to be proud to perpetuate.

In one of his essays on the Synagog in Modern Life, Rabbi

Enelow wrote very much to the point in these words: "I do not hesitate to say that the decline of the Reform Synagog, wherever it has occurred, has been due in a large measure to the loss of laymen. A synagog without the active support, without the devotion, the prestige, the help of the laymen, cannot thrive."

Because this is true, we must utilize every resource at our command to cultivate the co-operation of the laymen. I believe the joint conference I propose will work in this direction.

My second proposal is that we organize a summer institute for adults, with a special appeal to college men. This institute should be operated by laymen under lay auspices. The Union of American Hebrew Congregations might be requested to solicit the co-operation of the Jewish Welfare Board, the Jewish Chautauqua, and the Menorah Society, and national fraternal orders in the organization of such an institute.

I have been thinking of the project for several months, and only last week I learned for the first time that the Menorah Society has announced the opening of a summer course in New York City, beginning July 9th. This confirms me in my thought that you rabbis have been slow to realize and slow to capitalize your opportunities. Instead of indulging in mere talk about your mission, why have you not been doing this practical missionary work? The Menorah is a secular institution and will probably offer only a cultural and an intellectual course. If you are alert you can see to it that a devotional and a religious aspect is added. You will have only yourselves to blame if Jewish activities of this character remain purely secular.

A nationally organized summer institute would bring together young men from all parts of the country, which in itself is a source of inspiration. An intellectual and inspirational program, with a Jewish emphasis, can be arranged to interest such a group of young men. Each local congregation or local community and each Menorah Society could be invited to send delegates to this institute. I do not have in mind a mass meeting, or a camp with thousands. A few hundred gathered at one time will do. If it is popular and desirable to do so, the institute can be repeated and a new group of young men taken in during the summer. I do

not think we need worry about the financing of such a project if it is sound and promises good work. A volunteer teaching staff could be mobilized for such a laudable purpose. Recreational features could help make the institute attractive, especially if it is properly located. Christian organizations operate such institutes successfully. I was told recently that the Young Men's Christian Association depends very much for its leadership upon such training schools and institutes. The Christians are busily at work mobilizing their laymen. All during August you will find about 3,500 college students in session at six Y. M. C. A. camps for Bible study, for training in practical community work and inspiration. Many of the Evangelical churches have conferences for laymen.

This proposed institute should be cosmopolitan but Jewish. I would welcome into such an institute Orthodox or Reform, Zionist or non-Zionist, East-sider and West-sider, down-towner and up-towner. It should be organized for the purpose of making our young men more Jewish and training them for future leadership in Judaism. Jewish religion, including our own brand, will necessarily become a beneficiary of such a movement. We must hasten to mobilize our young people before they are lost to us by affiliating with purely secular or non-Jewish causes. There are hundreds of young men in our land who are by nature idealistically inclined, for we are still an idealistic people. We ought to be able to capture each year a hundred or more converts to our cause. I cannot get away from the notion that we must be missionaries, at least among our own.

In the third place, I propose that we contemplate the organization of some summer work for juniors—say from 14 to 18 years of age: necessarily the recreational features would predominate here, but a *modicum* of serious work and some inspiration can be given to our juniors. I am not prepared at this time to outline in detail the character of this junior summer camp, but it should be kept in mind by the same executives who are developing and directing the Institute for Seniors.

A dejudaized friend of mine reading my paper said, "You are simply copying the Evangelical Churches." Perhaps it is so,

perhaps we need some evangelists in our pulpit and we need to do evangelical work among our own kind. With due respect to the founders of Reform Judaism, we still await the arrival of a Wesley, a Jonathan Edwards or an Isaiah.

I am not so naive as to believe that Judaism can be vitalized by such methods—artificial stimulants, some of you may call them; nor do I lose sight of the truth that there can be no such successful laymen movements on a national basis unless the local communities are in sound and thriving condition. A thorough-going educational program, including the training of lay-leaders of Sunday School classes, is the most important work that any community can undertake. In fact, without it all these other efforts will be futile. The conferences, institutes and camps of which I have spoken can be made sources of training and inspiration for laymen who will be induced to give more of themselves to their Jewish communities. Surely no harm can come from such enterprises. I propose them with the thought that out of these suggestions may come some mobilization of the laymen which is necessary if Reform Judaism is to survive. With keen competition on every hand in a gentile world with a strongly materialistic environment, we cannot afford to lose our adherents, nor can we afford to ignore the fact that Judaism has survived throughout the ages because we have democratized education and religion and laid upon all laymen the responsibility for exemplifying and carrying on our mission.

I realize that all the machinery and procedure in the world will be of no avail if the vital thing is lacking: arousing the religious spirit in the heart of the individual. A friend of mine writing on this theme summed it up well in these words: "A religious awakening begins in man not in a convention. This religious awakening is only a repetition of the phenomenon that happened when the great religions were born, when Moses or Isaiah, or Jesus or Mohammed or Buddha appeared. The same thing has to be repeated whenever a religious spirit is to arise."

To provoke such an awakening, of which my friend speaks, I would urge you rabbis to treat us as individuals and not collectively, we are not mere mechanical units of a mass. Talk to us less of

literature, politics and economics and more about the great mysteries of life and death, of sorrow and of pain, of morality and of personal character. If you preach a vital religion you will encounter no great difficulty in mobilizing your laymen. The suggestions offered in this address are intended only to prepare and fit the laymen for the real spiritual message which it is your solemn duty to provide.

J

BERNARD FELSENTHAL

JOSEPH STOLTZ

On the second day of this secular year, occurred the hundredth birthday of Bernhard Felsenthal, the last survivor of the pioneer Reform Rabbis of America—and “there were giants in the land in those days.”

With loving heart, a proud and gifted daughter has prepared for permanent publication an authentic account of the most important events of his life. It is, therefore, needless to repeat his biography here.

A trained librarian, she has with commendable diligence arranged a complete bibliography of his accessible writings, consisting of over three hundred items; and, with fine discretion, she has outlined his fundamental thoughts, selected his salient ideas, and collected his characteristic utterances. To reiterate them upon this occasion would be superfluous.

Moreover, at the other centenary celebrations of our German and American Reform leaders, the essays and addresses, all of them printed in our Year Books, give such exhaustive accounts of the early history of Reform Judaism, detail so elaborately the conditions which led up to it, justified it, and made it necessary, that it would seem a work of supererogation to recount once again before a gathering of Reform Rabbis the philosophy and early development of our Reform movement.

As one who had the proud distinction of being Dr. Felsenthal’s successor as the Rabbi of Zion Congregation of West Chicago, which he founded in 1864, and which he faithfully served for twenty-three years; as one who enjoyed his sincere friendship and confidence during the twenty years of his retirement as Rabbi-

emeritus; as one who reverently laid him to rest where he sleeps among his dear old Chicago friends, let me rather, this centenary year, speak a word of loving appreciation and gratitude, on behalf of the Conference, for the eminent services rendered by "the last of that great assemblage" of teachers who blessed American Jewry with a clearer understanding of the character and content of Judaism, with a better comprehension of Israel's place among the peoples of the world, and with a more glowing enthusiasm for his destiny and duty in this free, tolerant, youthful country of ours; the last of those teachers who, hearing the urgent call to "clear the way," began the bold, the difficult, the arduous task of "taking up the stumbling-block out of the way" of American Israel and of preparing the road for the more spiritual, rational, and ethical interpretation and practice of our religion.

To honor Felsenthal is to honor, first of all, not the Jewish Rabbinate but the Jewish laity, if I may be permitted to make that unscientific distinction before a body which prides itself that Judaism knows no such demarkation. For, it should be borne in mind that even if Felsenthal received his "Hatarath Horaah" from Dr. Einhorn and Dr. Samuel Adler, even if the degree of Doctor of Divinity was conferred upon him by the Hebrew Union College and the degree of Doctor of Hebrew Literature was bestowed upon him by the Jewish Theological Seminary of America; he had not in his early life planned or aspired to become a Rabbi; nor did he ever function as a Rabbi, until he was thirty-nine years of age. He chose teaching as his vocation; and, after completing his education in a Lehrerseminar, he served as a teacher in his little native village of Muenchweiler, in the Palatinate, Germany, from 1842 to 1854, the year of his departure for America. Arriving in this country at the age of thirty-two, he was for a year a private tutor in the village of Lawrenceburg, Indiana; and, during the following three years, he taught in the small congregational school of Madison, Indiana. In 1858, he went to Chicago to act as bookkeeper in the bank of Greenebaum Brothers, his countrymen, schoolmates, and kinsmen; and, while he was engaged in this secular work, he served as the secretary of the Juedischer Reform Verein—a small society of laymen, organized two months after his arrival in Chicago, for the study

of Jewish religious problems, from the liberal point of view—and he prepared for publication a German pamphlet of thirty-nine pages, which he cleverly styled *Kol Kore Bamidbar*, "A Voice Calling Into the Wilderness," the pamphlet which led him up to the founding of Sinai Congregation in 1861, and which logically determined him to become the first occupant of that famed pulpit.

The *Kol Kore Bamidbar* demonstrated that even though Felsenthal had not been a Rabbi by profession, he had been a diligent, intelligent, and thorough student of the Torah "for its own sake," as well as a thoughtful reader of the publications of Zunz and Geiger and other distinguished contributors to the new *Wissenschaft des Judenthums* which opened his eyes to the historical development of Judaism. It also demonstrated that he had been deeply stirred by the great political consequences of the French Revolution; by the social fermentations of 1848 which particularly agitated his section of the Fatherland; as well as by the fervid cosmopolitanism of Schiller, by the calmer rationalism and tolerance of Lessing, and by Einhorn's enthusiasm for Israel's mission unto the nations of the world. It was under the influence of these men and these forces that in the year of the famous Lincoln-Douglas debates in Illinois, in the year of the publication of Darwin's "Origin of Species," Felsenthal felt a longing to give expression to the passion for religious emancipation experienced by the kindred spirits hailing from South Germany with whom he had so earnestly allied himself; felt a longing to free the Jewish soul from the medieval shackles of ignorance, superstition, ceremonialism, and legalism that were fettering it; a longing to clothe Judaism in a garb befitting the new age and the new country, and conformable to the new learning, the new tendencies, the new possibilities of the day; a longing to impart new dignity to the persecuted, terrified, ridiculed and hated Jew by giving him new faith in himself, a new object of existence, and a new confidence in the reasonableness and perpetuity of his religion. For himself and his associates, he justified the principles of Reform and the right to reform Jewish life, both in the synagogue and the home, by demonstrating that the very essence of Judaism was the principle of historical evolution, by drawing attention to the distinction between the written and the oral law, and by con-

tending that many of the rules and ceremonies enjoined in tradition had no binding authority back of them. As a detached layman, he could express himself without mental reservation or compromise; he could disinterestedly advocate the formation of a new Reform congregation unfettered by compromises of principle or practice.

In this brochure, Felsenthal made no pretense to originality of investigation; but, the reaction was his own, the presentation was original, and the sincerity and honesty that rang in his Voice kindled enthusiasm in the souls of other idealists. Reform congregations multiplied. He, the layman, virtually became the spiritual father of Reform Judaism in the Northwest.

I again emphasize the expression "layman," because this example affords so admirable an illustration of the democracy of Judaism which would have all Israel become a kingdom of priests, and of the democracy of Pharisaism which aimed to realize the wish and prayer of Moses that "all the people of the Lord might be prophets and that His spirit might rest upon all." I emphasize it, in order that it might, perhaps, stimulate the layman of today to covet spiritual leadership in American Israel not on the basis of wealth, social standing, or philanthropic endeavor, but on the strength of Jewish knowledge and Jewish aspiration. Yea, I emphasize it, in order that it might warn our Rabbis against any intolerance which would silence the laity with the impatient clamor "shut them in," muzzle them. If in American Jewry there be one need in our day more urgent than another, it is the need of educated laymen to uphold the hands of the rabbinate with their Jewish knowledge, insight, and vision; and, whether or not we rabbis agree with their interpretation of Judaism; whether or not, we believe that there should be a "Reform Church of American Israelites," ought we not to rejoice that there is to be found within the American synagog today a prominent layman actively identified with his congregation, and the Union of American Hebrew Congregations, and the American Jewish Committee, as well as our philanthropies, a layman who is vitally interested in his religion, who thinks for himself, and who is eager to stimulate his coreligionists to think independently, to be proud of their heritage, to be even more solicitous about their religion than about

their race? At this late day, in these sad times of lethargy and callousness, it ill becomes us to be jealous of the Eldads and Medads who do not belong to our guild, and to cry out impatiently "shut them in," if outside of our private tent a lay voice presumes to call earnestly into the wilderness. Indeed, above all others, it behooves the liberal Rabbi, in the words of Felsenthal, to "encourage freedom for every honest conviction, and toleration for every doctrine subjectively true for him who believes in it."

However, to honor Felsenthal is also to honor the American Rabbinate to which he added distinction and luster. Although he was almost forty years of age when he entered the pulpit, and although he served only a quarter of a century as an active rabbi, he succeeded in writing his name big upon the tablets of the American Jewish ministry.

He was not the solicitous pastor who made the rounds regularly with a showy automobile. He was not the systematic organizer who worked with a stenographer and card-index. He was not a salary top-notcher, his income never having reached the half of what the Hebrew Union College graduate receives today in his first pulpit. He was not even an orator, who with silvery tongue held the crowds spellbound; he was "heavy of mouth," and the people did not listen to him patiently. Yet, he will continue to live in the annals of American Judaism long after our busy business-rabbis and our traveling spell-binders will be forgotten. As a student, and a thinker, and an idealist, he made an impression upon a few men and women who became the "Tonangeber," the leading spirits, the saving remnant of American Jewry, within and without the confines of Chicago. Besides preaching the word, he preached with his life, influencing his friends by the example of his modesty, simplicity, sincerity and faithfulness. And he preached with his pen, swaying minds with his clear thoughts, his logical conclusions, his accurate facts, his deep-seated convictions always expressed in forcible, concise, elegant language.

It is to his honor that he resigned from the pulpit of Sinai Congregation after an incumbency of three years, rather than submit to the humiliation of an annual election. It is to his credit that he did not disdain to preach before small numbers, and that

he prepared his sermons with conscientious care, even if assured that there would not be many to listen. And he deserves commendation for the idealism with which he continued to apply himself to Jewish studies, in spite of the practical demands of his ministry.

The bibliographical observations of a Steinschneider, the minute investigations of a Zunz, the antiquarian footnotes of a David Kaufmann, had a wonderful fascination for him. Yet, he did not, by any means, lack interest in the burning questions of his day and generation. Closeted in his study, he thought out for himself the theological problems agitating his generation; and with the zest of an athlete, he entered the arena of public debate, whenever any of his pet notions were challenged. By temperament, a disciple of Aaron, a man of peace, he yet coveted the opportunity of engaging in newspaper controversy upon some mooted question; and he rejoiced to appear in the ring as a pamphleteer, offering his "Gutachten" to the thinking Jews of the land, when they were perplexed over questions of creed, ritual, marriage and divorce, intermarriage, proselytism, education for the ministry, transfer of the Sabbath, the Jewish nationalism. It was his judgment that these problems of far-reaching practical and theoretical, importance should be settled not by prejudice, whim, partisanship, or majority-vote, but in accordance with the requirements of logic and with concern for the new demands of the day, as well as with due regard for historical precedent and Jewish tradition. To his "decisions" Felsenthal brought accurate information, clear thinking, broad vision, bold utterance; and they may well be regarded as classics among our nineteenth century "Responsa."

Felsenthal's name is sure to be enshrined in a modern "Sefer ha-Yuchasin"; but he will be remembered as the thinker rather than as the doer. To honor Felsenthal is to honor the rabbi who prefers the quiet of the library to the bustle of the world; the rabbi who prefers study to social service. Both have their justification. The one rabbi is temperamentally best fitted for action, the other for reflection; the one to be a follower of Zebulun, the other of Issachar. But in the end, it is the man of thought, the man who quietly thinks out the eternal laws of God and teaches them to others, who is the most influential man in the community.

Around him, men and institutions revolve. He sways the actions of others long after the rich are forgotten and their treasures are scattered, long after the men of action have exhausted their influence and have been doomed to oblivion.

If there was one thing which Felsenthal prized more than another, it was his right of independent thinking; if he had any pet aversion, it was another's assumption of the right to dictate by majority rule or hierarchical power what his fellow-man should think. Those who were present at the Louisville Conference in 1904 will never forget the blazing passion with which the octogenarian led the debate against the formation of a Synod, and the forcefulness with which he upheld and extolled the individualistic ideals of 1848 which were there repeatedly denounced as antiquated. He rejoiced that one became a Jew and remained a Jew, by virtue of his birth and not by virtue of his belief, inasmuch as this assured him the greatest freedom of thought without the risk of a heresy trial and excommunication; inasmuch as this promised him the widest latitude of thinking within the household of Israel, without the necessity of leaving the fold under the pressure of new truth, without the necessity of deserting his people in their time of storm and stress.

Demanding this right of independent thinking for himself, he was tolerant in granting it to others. In his eyes it was no sin to change one's opinion, if there was justification for it; and I believe that one of the most wholesome lessons of his life was his remarkable demonstration, at the age of seventy-five, of the courage to espouse an unpopular cause, in seeming contradiction to the principles which he had championed in his younger years, in seeming conflict with the theories with which he had been identified in the prime of his life.

Personally, I have not been able to see eye to eye with Dr. Felsenthal in his advocacy of nationalism; and yet, I have always admired his courage in being one of the first to espouse Zionism, and to espouse it not as a parlor-Zionist but as public champion of Herzlian nationalism, even though it brought down upon his head the contempt and ridicule of his yoke-fellows who repeatedly interpreted this step as a recantation of his earlier enthusiastic advocacy of Israel's mission to be the teacher and exemplar of re-

ligion dispersed among the nations of the world, and who frequently denounced it as an abandonment of his former belief that Judaism could be fulfilled and flourish anywhere on the face of the earth.

In his mind, there was no incompatability between the mission of Reform Judaism and the mission of Zionism. He simply believed that "Israel's mission could better be fulfilled by a Jewish Musterstaat than by a million disconnected individuals."

But be this as it may, there were psychological reasons for his acceptance of Zionism, as early as the year 1897, being in all likelihood the first non-Russian rabbi, certainly the first Reform rabbi with the possible exception of G. Gottheil, openly to espouse the Herzlian philosophy.

I would not attribute his avowal of Zionism, as some have done, to the personal disappointments of his old age. Rather, would I ascribe it to his profound sympathy with the colossal sufferings and woes of Israel, which he was convinced could only be remedied in Palestine; to his belief in "the eternity of anti-Semitism," which he declared would never cease in "Golus"; to his conviction that through the corroding influence of assimilation in the diaspora "Reform Judaism was doomed to a beautiful death, to extinction." Yea, it was the logical outcome of his philosophy of Judaism as he expounded it in his "Juedische Thesen," in 1902. Well has it been said that "Felsenthal was a Zionist even before the birth of Zionism," because he had been proclaiming for many years that Judaism was something more than a religion, a faith, a church, it was "the sum of all the national psychological peculiarities of the Jewish race." At all events, defining Judaism as a national or a racial religion, terms which he used interchangeably, the transition to Zionism was for Felsenthal not an illogical leap.

However, upon this occasion of his centenary celebration, more than I am interested in defending or attacking his Zionism, am I interested in showing honor to Felsenthal that he still dared to do, in his eighties, what he had dared to do in his thirties. When young, he dared, as one of a small minority, to speak out his own convictions and, in the very face of his Orthodox friends, to counsel the adoption of the practical inferences that flowed from his theses; and when old, he was still fearless in the expression of

his opinions, though they conflicted with the orthodoxy of his Reform friends. "Big'vuroth," when four score of years were his, he still dared to be himself, still dared to be different if, according to his best light, new facts, new circumstances, and new requirements demanded it.

Whether he was right or wrong, time will tell. What the Guardian of Israel has in store for His chosen people is hidden in His secret counsels.

But this much is certain. Reform today is as much in danger of becoming static, as was Orthodoxy, when Felsenthal's voice called in the wilderness against "dead formalism, petrified ceremonialism, life-lacking letter-worship." And if his life has meaning and message for us this hour, is it not that we should be as eager and ready in our day, as was he in his day, to act upon the principle that Judaism is a progressive religion which must not find its final expression with any man, or any Book, or any Code, or any Conference, or any Synod, or any Creed, or any set of resolutions? Is it not that we should watch as vigilantly for the signs of our time and the changing conditions of our day, as did he who found inspiration in praising God as "the Changer of Times"?

Felsenthal believed in the "free, natural, and unhampered development of Judaism upon a historic-national basis." He proved repeatedly that "our religious dogmas and synagogal institutions were in a continuous historical flux." He maintained that "Judaism is capable of unlimited development and must continually adapt itself in its outward forms to time and circumstance"; and the inference should be as potent with us, as it was with him, that we shall not stop short at criticizing the orthodoxy of bygone days. "It behooves us now to imbue the time afresh with the spirit of life, of freedom, and of truth according to the prophetic ideals of old," said Felsenthal in 1872; and, fifty years later, we should not only reiterate that aspiration, but as a Conference, we should put our minds and hearts together to make Judaism in reality the living spirit that will adequately meet the mighty changes of the present day.

For, we are at the beginning of a new age. The political, ethical, economic and aesthetic interests of man are changing. The religious world is being transformed. We must survey our faults and

weaknesses with candor and enter upon the great constructive time with bold, disinterested, imaginative effort on the part of our religious leaders. We need new slogans. "Reformation," said Prof. Thomas G. Masaryk, recently, "means an increased re-forming, uninterrupted renewal, a striving for heights, a constant process of perfection. It means growth." And noteworthy was the resolution which Dr. Felsenthal sent to the Frankfort Conference in 1907, in which he boldly advised "that in the warfare between lifeless ossification and life-full development we, the Central Conference of American Rabbis, take our stand in favor of sound progress and free development and against a holding fast to erroneous opinions expressed by eminent men in former ages. We revere these men highly and think of them with admiration. But they lived in times which in certain conditions and circumstances differed from our times very much, and so it comes that some of their opinions, in consequence of much changed conditions in the world, we cannot share any longer; they would mislead us. We maintain that the history of the world did not stand still during the last sixty years which have elapsed since the Rabbinical Conference in Braunschweig, Frankfurt and Breslau were held, and that the final words in regard to Jewish questions have not been spoken by these Conferences. Should then we, to speak in the language of the prophet, in behalf of those who are living enquire of those who are dead?" (Year Book, Vol. xvii, p. 31.)

Indeed, the very life-element of Judaism is growth, and "Reform stands not for fixedness and definiteness, but for flexibility, fluidity dynamic of further progress and widening hospitality to truth's potentiality."

Our task it is to anticipate the future movements of the spirit rather than to occupy ourselves with wistful regrets for disappearing religious cultures and concepts.

It was Felsenthal who first expressed the great truth that Judaism created the Bible, not the Bible Judaism.

It was he who maintained that Judaism is not the product of supernatural revelation, but the outgrowth of Israel's unceasing quest for God. It was he who maintained that Judaism created all the great books, and inspired all the great personalities, and formulated all the great beliefs, and shaped all the blessed insti-

tutions of Israel; and, individually and collectively, shall we not see to it that the fruits of our Judaism be as noble as the fruits of ancient and medieval Judaism?

Reform is the latest, it shall not be the last link in the long chain of the development of historic Judaism. The last word shall not have been spoken by Geiger and Holdheim, Wise and Hirsch, Einhorn and Felsenthal, any more than it was spoken by Moses, Isaiah, Ezra, Jehudah Hanassi, Maimonides, or Caro. And gratitude for the service and sacrifice of our pioneers demands that we shall see to it that Judaism also inspire our generation to the creation of great faith, great beliefs, great ideals, great loyalties, great lives, great books, great temples, great hymns, great institutions, as well as great philanthropists and great martyrs. And if to accomplish this in this new era of the world's history, it be necessary to criticize our Reform movement, to revise our creed, to reform our ritual, or to re-formulate our hopes, then let us, for the sake of Jewish religiousness and Jewish individuality, dare to change our opinions, dare to alter our methods, as bravely as Felsenthal and his contemporaries dared to adapt themselves to the new conditions that confronted them and the new vistas that were unfolded to their vision.

Dr. Felsenthal died January 12, 1908—fourteen years ago. It is almost too soon to predict with precision the niche which he will occupy in American Jewry's Hall of Fame.

He was not a preacher like Einhorn, nor a philosopher like Samuel Hirsch, nor an organizer like Wise, nor an author like Geiger, nor a scholar like Zunz; but he was a methodical student, a clear thinker, a forcible writer, a keen controversialist, a lover of all Israel, an admirer of progressive Judaism, a courageous reformer, a friend of humanity, an idealist demanding the least for himself and ready to give the most to the service of others.

A modest German schoolmaster thrust into America by family-necessities, forced into the pulpit by friends, urged by the times to champion Reform, compelled by anti-Semitism to espouse Zionism, Providence which, according to the Rabbis, "selects prophets, sages, and seers as angels to do His service," chose him to become a pioneer pathfinder destined to work with tongue and pen, rather than with trowel and sword, for the development of Judaism, and

for the blessing of Israel. He was a priest in whose mouth was the law of truth and on whose lips no unrighteousness was found; a man quite like a saint in his love of his fellow-men and in his devotion to duty, quite like a prophet in his passionate love of free thought and in his bold avowal of his convictions; a classic example of modesty, simplicity, unpretentiousness, self-denial, silent suffering. As Dr. Kohler, the last survivor of the fifteen men who, with Felsenthal, attended the Philadelphia Conference, said of him: "He shines in American Jewish history as a 'Ner Ma'abbi,' a light and a torch-bearer of progressive Judaism of the west, and his name Baruch suggests that he will live among the blessed lights that shine forever like the stars."

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A REVIEW OF CONTEMPORANEOUS
JEWISH HISTORY

SAMUEL S. COHON.

Your Committee on Contemporaneous Jewish History cannot begin its report without paying tribute to the memory of our lamented teacher and colleague, Gotthard Deutsch, at whose instance this committee was called into existence and who acted as its chairman for many years. A careful observer of events, he interpreted and correlated them historically in his annual reports. Thereby he endeavored to link our organization with world Jewry and to voice our conviction on problems and personalities of importance. Our Conference has been greatly impoverished by his death.*

I. A SURVEY OF WORLD-JEWRY

Russian Jewry

During the fifteen months that have passed since our last Conference, we have not seen the end of the Jewish tragedy in Europe. In Soviet Russia and in the Ukraine, our people are still ground between the upper and lower millstones of reaction and revolution. Unlike the Russian peasants, they benefited very little from the agrarian changes, and as a body of middle men, they lost everything through the Bolshevik prohibition of trading. Their abhorrence of czarist tyranny made them the object of hatred of the various "White Hopes," who, with the financial aid of the Allies, sought to "save" Russia. Only fragments of the tragic tale have thus far been recorded. Dr. Elias Heifetz, in his book on "The Slaughter of the Jews in the Ukraine in 1919" describes

* See Memorial Resolution, page 145.

only a part of the pogroms. The gory carnivals of 1920 and 1921 and the new wave of massacres of 1922 in the governments of Chernigov, Kiev and Podolia, and the pogroms of the Volga region, have thus far been reported only in the current press. So tremendous have been the losses in Jewish life and property that the Soviet government included them in its claims against the Allied governments, holding them indirectly responsible for the outrages because they provided the brigand leaders with money and ammunition. An abstract of the Soviet findings was published in the Nation for March 8, 1922, under the heading "The Murder of a Race."

The Soviet government, recognizing that the pogroms are part of the reactionary movement, has used energetic measures for stopping them. With only few exceptions no pogroms have occurred in places where the Bolsheviki have been in power. However, in their own way they have added considerably to our overflowing cup of sorrow. Under the Bolshevik economic regime, the major part of Russian Jewry faced bankruptcy. Those who entered agricultural pursuits in South Russia fell, together with the old colonists, into the grip of the raging famine. The recent restoration of Russia's economic life on the basis of private ownership and commerce, holds out the promise of the gradual rehabilitation of our people. The chiefest injury inflicted by the Bolsheviki upon our people grew out of their policy of religious repression. In theory Soviet Russia follows the older democracies in separating church from state, but, in practice, its representatives have gone out of their way to belittle religion in the eyes of the masses. The ugly work of interfering with cultural and religious life has been carried on by the Jewish commissars connected with the Commissariat for Education. It was left to these Jews to continue, in Revolutionary Russia, the policy of oppression, carried on by the arch-priests of reaction, Pobedonostsev, under the Czars. Like the Hellenizers of olden days, they have placed every conceivable obstacle in the way of Judaism. Animated by a spirit of "super-patriotism" to Bolshevik Russia, they denounce Judaism as counter-revolutionary. They have opposed the union of individual Ḥevras and Kehillahs, have placed rabbis, ḥazanim and melamdim under arrest, closed Ḥedarim and Yeshibot, and con-

fiscated synagogues. Zionist activities have been placed under a ban. While tolerating Yiddish, they restricted the study of Hebrew and the publication of Hebrew journals and books. The dearth of religious books is menacing the spiritual life of Russian Jewry. So bigoted has been the policy of the Central Bureau (Jewish Department of the Commissariat for Education) that the non-Jews, Maxim Gorki and others, as champions of human rights and freedom, have been compelled to raise their voices in defense of the ancient culture of Israel. With its natural channels closed the stream of Judaism has been forced to course underground. An intense struggle in behalf of Judaism is on, showing that the Maccabean spirit is alive in the hearts of our people.

These facts demand our careful study and call for our untiring labor, in behalf of freedom of conscience for our brethren in Russia.

Lithuania

Exceptionally favorable promises were held out to our people by the new little republic of Lithuania at the time of its organization, in November, 1918. To secure the good-will of its constituent national elements, the state was to be organized on the basis of national autonomy. In keeping with this principle, a special ministry for Jewish affairs was created, and the devoted Jewish scholar and leader, Dr. M. Soloveychik, placed at its head. Under his guidance an excellent system of Jewish education was developed, providing elementary and secondary schools, a normal school and a department for Jewish studies at the University of Kovno. However, when the White Russians broke away from Lithuania and when the Polish elements helped Poland to grab Vilna, the need for national autonomy was no longer urgent in Lithuania, save in the case of the Jewish people. Consequently an agitation was started to exclude from the proposed constitution for Lithuania the clauses providing for the protection of national and religious minorities and for the maintenance of the ministry for Jewish affairs.

Latvia

Latvia, too, has thus far treated the minority rights clause as a dead letter. Her Constituent Assembly has rejected the articles

in the draft constitution referring to this subject: and her government has recently rejected an amendment providing that Jews who observe the Sabbath be permitted to work on Sunday.

Poland

Poland, which now has a population of five million Jews, has likewise failed to carry out the promises of protecting the rights of minorities. While the pogroms have subsided, Jew-baiting, in a milder form, still continues. The old epidemic of beard-cutting has again broken out in various parts of Poland. Anti-Semitic organizations have been carrying on campaigns to make Poland "Jew-free." They have been using the old weapons of calumniating the Jewish people, of boycotting Jewish merchants and of keeping Jews out of public offices. The various discriminations against the Jewish people and the strict Sunday laws, compelling the observant Jew to rest two days of the week, added to the broken economic condition of the country, have made the lot of Polish Jewry deplorable indeed. The government, too, has not been free from the taint of anti-semitism. While obligated by the Versailles Treaty to provide support for the schools of the religious minorities, it has hitherto ignored them and, in some cases, has even hampered their development. The burden has, therefore, been carried by the Jews themselves, who established within the last few years some five hundred modern schools, in addition to the old *hedarim* and *yeshibot*, thus testifying to the traditional devotion of the Jew to education.

Central Europe

In Central Europe Anti-Semitism has assumed the darkest form.* The White Terror in Hungary and monarchic reaction in Austria and in Germany have vented their ire against the Jews, misrepresenting them as the enemies of their countries. Despite their distinguished services in peace times and their enormous sacrifices during the war, they have been regarded with suspicion and with open hostility. At a public meeting of the Anti-Semites,

* For further details, see paper of Rabbi J. G. Heller, page 221.

it was resolved that all foreign Jews who have entered Germany since 1914 be expelled, that the German eastern frontiers be closed, and that Jews passing through Germany for the purpose of emigration be placed in a concentration camp. The condition of the native Jews, too, in social, educational and political spheres, is extremely precarious. The assassination of Walter Rathenau, on June 27, 1922, was the fruit of virulent Jew-hatred as well as of political reaction in Germany. Proud to avow his Jewish origin and devoted to social idealism, he translated his faith into terms of service to his country and to humanity. In the dark days that fell upon his Fatherland, this far-seeing liberal statesman and merchant-prince, with torch in hand, pointed the way to honor, justice, and peace. As Minister of Reconstruction and later as Minister of Foreign Affairs, he proved to be a pillar of strength to his country and increased the hope of the world for a better order. His death, which struck a blow at the heart of Germany, reveals the tragedy of present day German Jewry.

Palestine

The status of Palestine Jewry is still uncertain. The apparent disregard of the six hundred thousand Arabs by the Balfour Declaration led to renewed riots in Jaffa on May 1, 1921, in which 31 Jews were killed and about 200 wounded. Attacks upon Jews were also made at Petah, Tikva, Hedera, Rehovot, etc. Among the victims of May 1st was the distinguished Hebrew novelist, Joseph Hayim Brenner, a man who had roused his people to worthy effort and who repeatedly called for proper understanding with the Arabs. It is the bitter irony of history that Jewish life, safe under Turkish misrule, has been given over to danger under British administration, headed by a Jewish governor. The Arabs, filled with false suspicions and encouraged by Jew-haters in many lands, have openly threatened further violence in case of the ratification of the British mandate over Palestine under the terms of the Balfour Declaration.

Among the supporters of the Arabs, the Vatican has played a strong role. It refuses to reconcile itself to the passing of the Holy Land into Protestant control and to the re-rise of an auto-

nomous Jewish community in Palestine. The position of the Vatican was upheld at the recent Conference of the League of Nations by Catholic France, Spain, Brazil, Belgium and Italy with the result that the ratification of the British mandate over Palestine was postponed, despite its endorsement by the U. S. Government. To silence further opposition to the terms of the mandate, Earl Balfour served notice, at Geneva, on May 17th, that "Mandates are not the creation of the League, are not adopted by the League, and cannot be modified by the Council. The role of the League is exclusively to see that those who fear or hope that the terms of the Balfour Declaration will be modified are mistaken." The British Government is bent on the ratification of the mandate, despite the adverse vote on the subject in the House of Lords.

Basing their hopes on the British promise, the Zionists, throughout the world, have secured large sums for the Keren Hayesod and other agencies for the upbuilding of Palestine culturally and industrially. Some 20,000 refugees from Eastern Europe have found their way to Palestine within the last couple of years, and are devoting themselves wholeheartedly to its revival. Considerable capital, too, has been invested in the country. Of special promise is the project of Pinhas Rutenberg for the electrification and irrigation of Palestine. He has obtained a concession from the Palestine government, and has received aid not only from the Zionists but also from the I. C. A. The Hadassah organization, in the first ten years of its existence, has rendered estimable service to Palestine by its energetic endeavor to aid in solving the medical problem. We express the hope that the conflicting elements within and without Palestinian Jewry may soon reach an understanding and devote themselves to their common tasks in peace.

Most gratifying is the news that Jewish scholars have, at last, been enabled to take an active part in the exploration of Palestine. The Hebrew Archeological Society, presided over by David Yellin, has already carried out a good deal of important work and has mapped out an ambitious program for the future.

Relief

The effect of Russian Jewish misery has been felt throughout the world. Vast multitudes, estimated from 400,000 to 600,000 men, women and children, have fled from the lands of pogroms, economic ruin, famine and pestilence. They have rushed into Lithuania, Latvia and Poland. They have massed on the frontiers of Roumania and even of Hungary. Great numbers have found their way into Czecho-Slovakia, Austria and Germany. Thousands of them have reached Constantinople and Shanghai in the frantic effort to go to Palestine, Argentine, Brazil, Canada or the United States. Jewish history knows of no parallel to this catastrophic flight. Whole communities in Russia and in the Ukraine have disappeared through the pogroms and the subsequent migrations. Everywhere the refugees have been received with hostility. Too much praise cannot be given Dr. Nansen for the help, which he, in his capacity of representative of the League of Nations, has rendered the fleeing masses. We are particularly grateful that American Jewry came to the rescue of our brethren across the sea in the hour of their greatest need. The recent collection of eighteen million dollars for their relief, in a period of economic depression was an act of Kiddush Hashem, showing that the Jewish heart is still sound.

Mexico

With the doors of most countries, including our own, closed to the hundreds of thousands of war and pogrom refugees, it is gratifying to hear of the offer made by President Obregon to welcome and to facilitate Jewish immigration to Mexico, and to extend to those who become naturalized the constitutional rights for the acquisition of property, "guarantees, security and protection which are granted to all citizens of the Republic of Mexico."

II. NECROLOGY

The grim harbinger has reaped an abundant harvest in the vineyard of the Torah during the past fifteen months.

In the death of J. WALTER FREIBERG on June 9, 1921, Amer-

ican Jewry lost one of its foremost leaders. A loyal Jew, a high-minded citizen and a clear-visioned philanthropist, he presented the finest type of Jewish manhood. An indefatigable worker in behalf of many a Jewish and civic cause, an ardent supporter of the Hebrew Union College, and for years, the president of the Union of American Hebrew Congregations, he has inscribed his name on the Jewish Roll of Honor. His memory is a blessing.

Neo-Hebraic literature has sustained a severe loss through the death of ABRAHAM LEIB SHALKOVITZ, known by his pen-name "Ben Avigdor," at Karlsbad on September 23, 1921. (He was born in 1866 in the Government of Vilna.) As a clear-visioned and high-minded editor and publisher, he raised the standard of Hebrew authorship and book making. His "Bibliotheca Tushiya" supplied the Hebrew readers with original productions in verse and in prose, as well as with translations from European languages. His "Bibliotheca Gedolah" had as its aim the publication, in popular scientific form, of most of the Hebrew classics. He also rendered valuable service to the cause of Jewish education by publishing a great number of excellent Hebrew text-books.

DR. MICHA JOSEPH BERDITCHEVSKI, known also by his pen-name "Bin Goriyon," who died in Berlin on December 18, 1921, in his 56th year, stood in the forefront of Hebrew letters. A son of a distinguished rabbi (who died the death of a martyr during the pogroms in the Ukraine) and a student of the Volozhin Yeshiba, he began his literary career, with a cry against the narrowness of "the four ells of the Halacha," and sought his inspiration in European culture, in order to effect a trans-valuation of Jewish values. The more he studied the outside world, the more he grew to love the Jewish soul, and the ardent disciple of Nietzsche found himself attached to Hasidism, its mystic lore and poetry. His scientific attainments, combined with his artistic tendencies, resulted in his two volumes of "Meotzar Ho'agodoh," a work presenting the most characteristic legends of the Jewish people of post-Talmudic as well as of Talmudic times. Two series of his works, under the name "Die Juedischen Sagen" and "Der Born Judas" have appeared in German. A great many of his critical essays and stories have also appeared in Yiddish and in trans-

lations into Russian. A great light was extinguished through his death.

The world lost one of its foremost orientalists and American Jewry one of her most gifted sons, through the death of MORRIS JASTROW, JR., on June 22, 1920. Born August 13, 1861, at Warsaw, Poland, he came to Philadelphia, at the age of five, with his father, the distinguished rabbi and Talmudist, Marcus Jastrow. Receiving his academic degree from the University of Pennsylvania, he went (1881) to the Rabbinical Seminary of Breslau to prepare for the ministry. After studying also at Paris and Strassburg, he returned to America and for one year assisted his father in the pulpit of Rodef Sholom Congregation. In 1892 he was elected to the chair of Semitic languages at his Alma-Mater, and in 1898 to the additional position of librarian.

Although taking little active part in Jewish religious and communal life, he served the Jewish cause by his researches in Jewish history and literature. His writings cover a vast variety of subjects: Jewish grammarians of the Middle Ages, Jewish philosophy and philosophical writers, and points of American Jewish history. In the domain of Biblical scholarship he gained a place of eminence. In his studies of various Biblical subjects, and particularly in his commentaries on Koheleth, Job and the Song of Songs, he avoided the beaten tracks and struck out into original fields, where he achieved results, many of which will stand the test of time.

His chief service to science was rendered in the field of Assyriology. His monumental researches in the history, religion and literature of the ancient Babylonians and Assyrians placed him "as the leading authority in the world" in these subjects. As master of Assyriology and thorough Bible scholar, Jastrow was fitted to refute the absurd claims of those scholars who viewed the culture of ancient Israel as a pale reflection of Babylonian culture. His volume on "Hebrew and Babylonian Traditions," while giving Babylonia her due, shows the independence of Hebrew thought and institutions.

His Hebraic and Assyriological studies enabled him to make valuable contributions to the historical study of religion. Through his own introductory volume on the "Study of Religion" and through stimulating other scholars, in his capacity of secretary of

the "American Committee for Lectures on the History of Religion," and editor of the series of "Handbooks on the History of Religions," he, more than any other American scholar, awakened an intelligent interest in the growing science of religion.

As popular lecturer and writer of magazine articles on ethical, historical and religious subjects, he sought to bring his scholarship to bear upon the problems of the day. When, in consequence of the world-war the prospect of a Jewish homeland in Palestine began to make its appearance, Prof. Jastrow left his academic halls for the public arena, warning the world against what he considered to be the dangers of political Zionism. Even his opponents recognized the greatness of his many-sided intellect.

An irreparable loss has been sustained by Semitic scholarship through the death of PROF. IGNATZ GOLDZIHER, at Budapest, on November 13, 1921, in his seventy-second year. (He was born in Stuhlweissenberg, Hungary, on June 22, 1850). As path-finder in the tangles of Arabic pre-Islamic traditions and literature, and as critical student of Mohammedan theology and jurisprudence, he gained for himself the position of high priest in the temple of knowledge. Associating himself with the University of Budapest as privat-docent in 1872, he continued to serve for fifty years. In 1894 he was promoted to the rank of professor, being the first Jew to be admitted to the faculty of that university and also to membership in the Hungarian Academy of Sciences. He was honored beyond any Jewish scholar of his day. A long line of universities, academies and learned societies of many lands elected him to honorary degrees and membership.

His Mohammedan studies helped him to make most valuable contributions to Jewish scholarship, particularly on the relations between Islam and Judaism. Beginning with his inaugural dissertation on the *Tanhum Jerushalmi*, he added considerably to the understanding of Judaism. With his rich knowledge of Arabic lore he presented the first treatment of "Mythology among the Hebrews and its Historical Development," and wrote many learned papers on Arabic Jewish thought for the Jewish scientific magazines. From the year 1900 to the time of his death he was connected also with the Rabbinical Seminary at Budapest as professor of Jewish philosophy. He served as one of the consulting

editors of the Jewish Encyclopedia, to which he contributed the article on Islam.

Devoted with his whole heart and soul to scholarship, he found time also for communal affairs. For years he held the secretaryship of the Jewish Community at Budapest, and worked for the upbuilding of the religious schools and Talmud Torahs of his city. Loyalty constituted the central force of his life. A day before his death he spoke to his students of the three resolutions which he had made: never to change his religion, his name and his country. Though receiving alluring calls from some fifteen of the world's leading universities to join their faculties, he preferred to remain loyal to his Alma-Mater. During the sad days that Hungary endured after the conclusion of the world-war, during the reign of the Commune and of the White Terror, the aged scholar was crushed by the sight of the atrocities against his people in his beloved country and even in the university and in academic circles. In protest he resigned from the chairmanship of the department of philology at the Hungarian Academy of Sciences. In those trying times, as through the rest of his life, he was firm in the belief that the guardian of Israel slumbereth not. His life exemplified true piety. His soul fed on Bible and Talmud, on the Mediæval poets and religious philosophers. He frequently expressed the wish to be laid to eternal rest on the volume of *Hovot Halevovot*.

World Israel deeply mourns the death of DR. SAMUEL POZNANSKI (born at Lubranice, near Warsaw, September 3, 1864), at Warsaw, on December 6, 1921. A disciple of Moritz Stein-schneider and of Abraham Geiger, he continued their work as bibliographer, philologist, exegete and theologian. He distinguished himself as writer on the Mediæval Hebrew philologists and devoted special attention to the writings of Saadia Gaon. In this connection he discovered proof that, beginning with the end of the ninth century and extending over a period of some two hundred years, the institution of the Gaonate existed in Palestine by the side of the Gaonate of Babylonia. His Saadia studies led him to the examination of the Karaites polemics against this champion of Judaism. His researches greatly extended this sphere of knowledge. Important contributions from his pen ap-

peared in the Jewish scientific journals in Polish, German, French, Italian, English and Hebrew. He, too, acted as consulting editor of the Jewish Encyclopedia. Unlike other scholars, he attached great importance to Neo-Hebrew as a medium for scholarly expression. He edited Geiger's Hebrew essays for the *Bibliotheca Gedola*.

Indefatigable in scholarship, he was also untiring in his communal work. As rabbi of the progressive congregation and, toward the end of his life, as Chief-Rabbi of Warsaw, he gave himself unstintingly to varied cultural and philanthropic activities. During the German occupation of Warsaw he was elected a member of the city council, where he fought constantly in behalf of the Jews. In order to establish an efficient school system, he became the head of a Teacher's Seminary, which, according to reports, has lately been fittingly renamed after him. Polish Jewry could ill afford to lose him in these troublous days.

Judaism suffered a great blow through the death of PROF. DAVID HOFFMAN, on November 21, 1921, at Berlin. Born at Verbo, Hungary, November 24, 1843, he studied Talmud at the Yeshobot of his native town and at Presburg, and pursued his studies in philosophy, history and oriental languages at Vienna and Berlin. After two years' teaching at the Jewish Realschule at Frankfort-on-the-Main, he associated himself, in 1873, with his friend, Dr. Israel Hildesheimer, as instructor of the newly founded Rabbinical seminary at Berlin, and, upon the death of the latter in 1899, succeeded him as rector. A profound Talmudist, he left no phase of the Halacha unexplored. He produced valuable works on the Pentateuchal laws, on the Halachic Midrashim and on the *Shulhan Aruch*. He called the attention of the scholarly world to the Mishna Rishona and to the different methods of instruction in the schools of Ishmael and Akiba. His views were adopted, without sufficient acknowledgment, by Isaac Halevi in his *Dorot Harishonim*. He also published critical editions of the *Mechilta* and portions of the *Midrash Haggadol* and *Midrash Tannaim*. With his vast knowledge of the Halacha he sought to controvert the Graf-Wellhausen theories of the documentary nature of the Hexateuch and of the origin of Priestly

Code. Though meeting with doubtful success in this task, he arrested the attention of the scholarly world by his commentary on Leviticus (1904), and compelled it to make a revaluation of some of its hasty conclusions. Many of his studies appeared in the programs of his Rabbinical Seminary, in the "Magazin fuer die Wissenschaft des Judentums" (18 volumes, 1876-93), which he edited with A. Berliner, and in the "Israelitische Monatschrift," which he edited from 1884 to 1895 as a literary supplement to the "Juedische Presse." The influence of this great master has been felt throughout the learned Jewish world.

In January, 1922, German Jewry was again bowed in mourning by reason of the death of RABBI NEHEMIAH A. NOBEL, of Frankfurt-on-the-Main, a few weeks after the celebration of his 50th birthday by his disciples. A pupil and admirer of Hermann Cohen he was, at the same time, inclined toward mysticism. At once a Talmudist of distinction and a leading connoisseur of German Poetry, he was a pillar of German Culture and of Judaism. A champion of conservatism, he stood for unity in Israel, and gave himself wholeheartedly to the Union of German Rabbis which unites the liberal and conservative elements.

Italian Jewry, too, was bereaved of one of its foremost spiritual leaders through the death of DR. SAMUEL HIRSCH MARGULIES (in March of 1922) at Florence. A native of Galicia (born in 1858), educated at the Theological Seminary at Breslau, he officiated at Hamburg and Weilburg, Hesse-Nassau till 1890, when he accepted a call to become Chief-Rabbi of Florence. Through his untiring energies, he roused Italian Jewry from its lethargy and seclusion and linked it once more with the living body of Israel. Active in the Zionist movement, deeply concerned in the fate of the Falashas in Abyssinia, and interested in every phase of world Jewry, his chief work consisted in raising the educational standards of Italian Jewry. In 1899 he was entrusted with the guidance of the Collegio Rabbinico Italiano of Rome. He transferred the institution to Florence and raised it to a high point of scientific efficiency. About a year before his death he received a call from his Alma Mater, the Theological Seminary, at Breslau, to accept

the position of principal, but, yielding to entreaties from all over Italy, he remained at Florence. He contributed a number of learned essays on Judaism and edited the *Revista Israelitico*. To American Jewry he was known as one of the consulting editors of the *Jewish Encyclopedia*.

III. SPIRITUAL PROGRESS

Proselytes

The light of the Torah to which these departed leaders contributed so mightily has shone with undiminished splendor in the life of our people. Signs of rejuvenated Jewish interest have appeared not only in Soviet Russia, Lithuania and Poland, but also in many other lands. While many of our weak-kneed brothers and sisters fell away from us, we can also point to some gains. In Austria, for instance, 246 persons are reported to have embraced Judaism in 1920 and 332 in 1921. In Budapest 129 persons accepted the Jewish faith between January and August of 1921. A number of those who joined the Church during the Communist regime have returned to the faith of their fathers. In Persia a deep ferment has been going on among the Maranos, whose ancestors were forced into Islam by the massacres of eighty years ago. Prevented thus far from the open confession of Judaism by the threat of massacres made by the neighboring tribes, they now appear to be seeking a way back to the Jewish fold. From Kuban, Russia, the news reaches us of the conversion of several hundred peasants to Judaism and of their selling their possessions, preparatory to emigrating to Palestine.

Volozhin Yeshiba

We record with special gratification the reopening of the Yeshiba at Volozhin. This historical institution, founded by R. Hayim ben Solomon, the disciple of Gaon of Vilna, (in 1803), was the spiritual reservoir of Russo-Polish Jewry for almost a hundred years. Its students held many of the leading orthodox rabbinical positions in Europe and in America. Among them were also recruited the

leaders of the Haskalah and the Zionist movements, and the prominent figures in literary and social endeavor. As the citadel of conservative Judaism, it refused to comply with the innovations demanded of it by the Russian authorities. This determination led to the closing of the Yeshiba in 1892. Several years before the war it was reopened only to be destroyed by the fury of the world struggle. With the assistance of the American Central Relief Organization, the famous Talmudical Academy has been reopened. May the light of the Torah again radiate from it.

Die Hochschule

The celebration, on May 1, 1922, of the fiftieth anniversary of the establishment of the "Hochschule fuer die Wissenschaft des Judentums" is an event of importance to world Jewry. Founded by Abraham Geiger, Moritz Lazarus, Solomon Neumann and Ludwig Philippson and dedicated to purely scientific work, it has in reality functioned as a theological school. Its faculty has been graced by David Cassel, Abraham Geiger, Israel Lewy, H. Steinthal, P. F. Frankel, Joel Mueller, S. Maybaum, M. Schreiner, A. S. Yahuda and Eugene Taubler. The late Hermann Cohen was a special lecturer at the Hochschule. Its present teaching staff consists of Edward Baneth, Leo Baeck, Julius Guthmann, Harry Torczyner, J. Elbogen and Ismar Freund. Its graduates have held and are holding positions as rabbis and teachers in Germany, Austria-Hungary, Roumania, England and Sweden. Several honored members of the Central Conference of American Rabbis received their education at the Hochschule. May it continue also in the future as a stronghold of Jewish faith and knowledge.

Hebrew Union College

Changes of great significance have taken place during the past year at our own Hebrew Union College. After nineteen years of arduous and consecrated labor, the Honorary President of the Central Conference of American Rabbis, Dr. Kaufman Kohler, has laid down his presidential duties at the Hebrew Union College. A master preacher and profound theologian, a lover of God

and of the Torah, he upheld with great dignity the honor of progressive Judaism in America. Rich in knowledge and glowing with enthusiasm, he kindled the love of our faith in many hearts. All of us are his debtors.

We are pleased to record that the mantle of Dr. Kohler fell upon the shoulders of our colleague, Dr. Julian Morgenstern. He has taken hold of the Hebrew Union College with a firmness that promises great good for American Israel. He has succeeded in enlarging the faculty by adding to it our colleagues, Israel Bettan and Abraham Cronbach and the Professors Jacob Mann, Henry Slonimsky, and Louis D. Wolfenson.

IV. LITERARY PROGRESS

Signs of healthy growth of Judaism have appeared also in the literary productions of the past year. We shall name but a few of the outstanding literary efforts.

In Palestine A. Droyanov, in collaboration with H. N. Byalik, issued the second volume of the Archives for Jewish memoirs, ethnology and folklore, under the name *Reshumat* (Teh-Avid 1922). Among other valuable material, this volume contains a comprehensive survey of Jewish suffering in Russia during the world-war, based on the archives of the late deputy of the Russian Duma, A. Friedman. It also includes an instructive essay by S. Asaf on the History of the Rabbinate (*L'Korot Horabbonut*).

Dr. Joseph Klausner has transferred the publication of the *Hashiloah* to Jerusalem, and has issued his work on the life of Jesus. This represents the first scientific study of the founder of Christianity in Hebrew.

Rabbi Joshua Kasovsky has completed the third volume of his *Concordance of the Mishna and Talmud*, taking us as far as letter *Yod*.

I. H. Tavyov's *Otzar Ha-shirah V'hamlitzah* (from Dunash to Nagarah) appeared in Jaffa.

In Warsaw there began to appear the Hebrew monthly *Tarbut* devoted to pedagogy and the Hebrew movement.

S. Hirshhorn's *Anthology of Jewish Poetry* (Yiddish) was issued in Warsaw, 1921.

S. Ansky's *Gesammelte Schriften* (1921) present a rich mine of information about contemporary Jewish life.

Of scientific value is I. S. Zuri's *Mishpat Ha-talmud* in eleven volumes (Warsaw, 1921) and the enlarged edition of *Toldot Ha-poskim* by S. M. Hones (1922).

Abraham Kahana's *Sefer Ha-hasidut* (Warsaw, 1922), covering the first three generations of Hasidic leaders is an important contribution to the knowledge of Jewish mysticism.

The Stuebel Publishing Company (Warsaw) has been issuing regularly the remarkable Hebrew literary and scientific quarterly *Hatkufah*, and has published a considerable number of European literary classics in Hebrew translation.

We note with regret the cessation of the *Allgemeine Zeitung des Judenthums* (founded by Ludwig Philippson in 1837), a journal of the highest religious and literary value. However, strong efforts have been made in Germany in behalf of Jewish literature. Due to the influx of East European Jews, Berlin is again becoming the center of Jewish culture. The Moriah, and Dvir Publishing companies, both headed by H. N. Byalik, and the Einot Publishing Company announce ambitious programs of Jewish scientific and pedagogical interest.

Dr. H. Tchernovitz has published the second volume of the *Kitzur Ha-talmud*, covering the tractate *Succa*.

Dr. S. Bernfeld has issued the second volume of *Die Lehren des Judenthums* (1922) and the first volume of *Juedische Literatur*, covering the Bible, Apocrypha and Judeo-Hellenistic writings. (Berlin, 1922.)

Martin Buber has continued the publication of *Der Jude*, and has issued another volume dealing with Hasidism, entitled *Der Grosse Magid und Seine Nachfolge* (Frankfort A. M., 1922).

Dr. Samuel S. Krauss has issued an extensive essay on *Vier Jahrtausende Juedischen Palestinas* (Frankfort A. M., 1922) and has begun the publication of his *Talmudische Archeologie* in Hebrew translation (Berlin, 1922).

Dr. L. Blau, of Budapest, has renewed the publication of his valuable Hebrew scientific quarterly, *Hazofeh*.

Dr. L. Gruenwald has published *Korot Hatorah V'hoemunoh B'hungaria* and *Toldot Mishpahat Rosenthal* (Budapest, 1921).

The Rev. Michael Adler has completed the *British Jewry Book of Honor*, setting forth a full account of Anglo-Jewish participation in the world war (London, 1922).

The *Jewish Chronicle* of London celebrated the eightieth anniversary of its continued existence as a journal devoted to the interests of world Jewry.

Leon Simon has issued a second series of translations of Ahad Haam's writings, under the title *Ten Essays on Zionism and Judaism*. The volume contains the essay on Maimonides and the criticism of Claude Montefiore's commentary on the Synoptic Gospels.

In America, too, praiseworthy efforts have been made to keep the light of Judaism alive. Of great importance is the establishment of the New Hebrew Press (Monotype) by the Jewish Publication Society. It will aid materially in printing voweled Hebrew texts, and will facilitate Hebrew book-making in America.

The *Hadoar*, a Hebrew daily, appeared for eight months in New York with marked literary success. Owing to financial difficulties it has been changed to a weekly journal.

Ruben Brainin, the veteran Hebrew writer, whose sixtieth anniversary has just been celebrated, has renewed the publication of the *Hatoren* as a popular scientific monthly of high merit.

J. D. Eisenstein has issued another volume entitled *Otzar Maamore Ha Zal*.

A. H. Rosenberg's tenth volume of the *Oztar Ha Shamot*, soon to be published, will complete his Encyclopedia of the Bible.

A. Litwin's recently published *Yiddishe Neshomes* present rich material about the cultural life of East European Jewry.

The monthly Summary of Events of Jewish interest, edited by our colleague, Harry Linfeld, has been published by the Department of Information and Statistics of the Bureau of Jewish Social Research for the American Jewish Committee.

Katherine Sabsovich has published a volume entitled *Adventures in Idealism, a Personal Record of the Life of Professor Sabsovich*.

Max L. Margolis's popular volume on *The Hebrew Scriptures in the Making* has been published by the Jewish Publication Society.

We are particularly glad to mention the appearance of Prof David Neumark's first volume of *Toldot Haphilosophia B'Yisroel*;

Prof. H. Malter's exhaustive study of the *Life and Works of Saadia Gaon*; and Prof. M. Buttenwieser's scientific commentary on Job.

The sombre shadows of Israel's misery and bereavement of the past year are pierced by the light, radiating from the tents of the Torah, which strengthens our faith in the comforting message of the Prophet: The Lord shall be thine everlasting light, and the days of thy mourning shall be ended—*Adonoi yihyeh loch l'or olom, v'sholmu y'me evlech.*

Isaac Mayer Wise

Founder of the

Central Conference
of American Rabbis

and

First President

1889-1900

DECEASED MEMBERS

AARON, ISRAEL, Buffalo, N. Y.	1912
ADLER, SAMUEL, New York City	1891
ADLER, LIEBMAN, Chicago, Ill.	1892
BAUER, SOLOMON H., Chicago, Ill.	1913
BENJAMIN, RAPHAEL, Brooklyn, N. Y.	1907
BERNSTEIN, LOUIS, Baltimore, Md.	1922
BIEN, HENRY M., Vicksburg, Miss.	1895
BIRKENTHAL, HERMAN, Hamilton, Ont.	1893
BLAUSTEIN, DAVID, New York City	1912
BLUM, ABRAHAM, New York City	1921
BLOCH, JACOB, Portland Ore.	1916
BOGEN, JOSEPH, Jackson, Tenn.	1919
BONNHEIM, BENJAMIN A., Cincinnati, O.	1909
CANTOR, BERNARD, New York City	1920
CARO, VICTOR, Milwaukee, Wis.	1912
CHUMACEIRO, H. J. M., Curacao, D. W. I.	1905
COHEN, OSCAR J., Mobile, Ala.	1901
DEUTSCH, GOTTHARD, Cincinnati, O.	1921
DEINARD, SAMUEL N., Minneapolis, Minn.	1921
ELKIN, MEYER, Hartford, Conn.	1915
FELDMAN, EPHRAIM, Cincinnati, O.	1910
FELSENTHAL, BERNARD, Chicago, Ill.	1908
FEUERLICHT, DAVID, Owensboro, Ky.	1897
FEUERLICHT, JACOB, Chicago, Ill.	1920
FISCHER, E. K., Chattanooga, Tenn.	1903
FRIEDLANDER, JOSEPH, Plainfield, N. J.	1917
GOTTHEIL, GUSTAV, New York City	1903
GRIES, MOSES J., Cleveland, O.	1918
GROSSMAN, IGNATZ, Chicago, Ill.	1897
GUTTMACHER, ADOLF, Baltimore, Md.	1915
HERZ, JOSEPH, Columbus, Miss.	1909
HESS, EMANUEL L., St. Paul, Minn.	1907
ISAACS, ABRAM S., Paterson, N. J.	1920
JACOBSON, JACOB S., Chicago, Ill.	1911
JESSELSON, FELIX W., Grand Rapids, Mich.	1920
JOSEPH, ISRAEL, Montgomery, Ala.	1897
KAISSER, ALOIS, Baltimore, Md.	1908

LANDAU, JACOB H., Las Vegas, N. M.....	1919
LAZARUS, ABRAHAM, Houston, Tex.....	1900
LEUCHT, ISAAC L., New Orleans, La.....	1914
LEUCHT, JOSEPH, Newark, N. J.....	1920
LEVY, ABRAHAM R., Chicago, Ill.....	1915
LEVY, JOSEPH LEONARD, Pittsburgh, Pa.....	1917
LEVY, M. S., San Francisco, Cal.....	1916
LEWINTHAL, ISIDORE, Nashville, Tenn.....	1922
LOWENSTEIN, AARON, Chicago, Ill.....	1901
MACHOL, MICHAEL, Cleveland, O.....	1912
MANNHEIMER, SIGMUND, Cincinnati, O.....	1909
MAYER, ELI, Albany, N. Y.....	1920
MAYER, LIPPMAN, Pittsburgh, Pa.....	1904
MESSING, AARON J., Chicago, Ill.....	1916
MESSING, HENRY J., St. Louis, Mo.....	1913
MIELZINER, MOSES, Cincinnati, O.....	1903
MOSES, ADOLPH, Louisville, Ky.....	1902
NEWMAN, JULIUS, Chicago, Ill.....	1920
NOOT, MEYER, Williamsport, Pa.....	1916
NORDEN, AARON, Chicago, Ill.	1905
RADIN, ADOLPH M., New York City.....	1909
SADLER, BERNARD, Easton, Pa.....	1917
SAMFIELD, MAX, Memphis, Tenn.....	1915
SCHWAB, ISAAC, St. Joseph, Mo.....	1907
SCHLESINGER, MAX, Albany, N. Y.....	1919
SOLOMON, M., Appleton, Wis.....	1892
SONNENSCHIEN, SOLOMON, St. Louis, Mo.....	1908
SPITZ, MORITZ, St. Louis Mo.....	1921
STEMPLE, I., Yonkers, N. Y.....	1900
STERN, LOUIS, Washington, D. C.....	1919
STRAUSS, LEON, Belleville, Ill.....	1895
SZOLD, BENJAMIN, Baltimore, Md.....	1902
VOORSANGER, JACOB, San Francisco, Cal.....	1908
WECHSLER, JUDAH, Indianapolis, Ind.....	1907
WEISS, L., Bradford, Pa.....	1909
WISE, AARON, New York City.....	1896
WISE, ISAAC M., Cincinnati, O.....	1900
WOLFENSTEIN, SAMUEL, Cleveland, O.....	1921
ZIRNDORF, HEINRICH, Cincinnati, O.....	1893

PAST PRESIDENTS

ISAAC M. WISE.....	1889-1900
JOSEPH SILVERMAN	1900-1903
JOSEPH KRAUSKOPF	1903-1905
JOSEPH STOLZ	1905-1907
DAVID PHILIPSON	1907-1909
MAX HELLER	1909-1911
SAMUEL SCHULMAN	1911-1913
MOSES J. GRIES.....	1913-1915
WILLIAM ROSENAU	1915-1917
LOUIS GROSSMAN	1917-1919
LEO M. FRANKLIN.....	1919-1921
EDWARD N. CALISCH.....	1921-

PREVIOUS CONVENTIONS OF THE CONFERENCE

1889.....	Detroit, Mich.	1905.....	Cleveland, O.
1890.....	Cleveland, O.	1906.....	Indianapolis, Ind.
1891.....	Baltimore, Md.	1907-1908.....	Frankfort, Mich.
1892.....	Washington, D. C.	1909.....	New York, N. Y.
1893.....	Chicago, Ill.	1910.....	Charlevoix, Mich.
1894.....	Atlantic City, N. J.	1911..	St. Paul-Minneapolis, Minn.
1895.....	Rochester, N. Y.	1912.....	Baltimore, Md.
1896.....	Milwaukee, Wis.	1913.....	Atlantic City, N. J.
1897.....	Montreal, Canada	1914.....	Detroit, Mich.
1898.....	Atlantic City, N. J.	1915.....	Charlevoix, Mich.
1899.....	Cincinnati, O.	1916.....	Wildwood, N. J.
1900.....	Buffalo, N. Y.	1917.....	Buffalo, N. Y.
1901.....	Philadelphia, Pa.	1918.....	Chicago, Ill.
1902.....	New Orleans, La.	1919.....	Cincinnati, O.
1903.....	Detroit, Mich.	1920.....	Rochester, N. Y.
1904.....	Louisville, Ky.	1921.....	Washington, D. C.
	1922.....		Cape May, N. J.
Atlantic City, N. J., 1894, 1898, 1913		Louisville, Ky.....	1904
Baltimore, Md.....	1891, 1912	Milwaukee, Wis.....	1896
Buffalo, N. Y.....	1900, 1917	Montreal, Canada.....	1897
Cape May, N. J.....	1922	New Orleans, La.....	1902
Charlevoix, Mich.....	1910, 1915	New York, N. Y.....	1909
Chicago, Ill.....	1893, 1918	Philadelphia, Pa.....	1901
Cincinnati, O.....	1899, 1919	Rochester, N. Y.....	1895, 1920
Cleveland, O.....	1890, 1905	St. Paul-Minneapolis.....	1911
Detroit, Mich.....	1889, 1903, 1914	Washington, D. C.....	1892, 1921
Frankfort, Mich.....	1907, 1908	Wildwood, N. J.....	1916
Indianapolis, Ind.....	1906		

LIST OF MEMBERS

HONORARY MEMBERS

KOHLER, KAUFMAN, Ph. D., Rabbi, President Emeritus, Hebrew Union College, 2 W. 88th St., New York City.
MONTEFIORE, CLAUDE G., W. London, England.
WINTNER, LEOPOLD, Ph. D., Rabbi, Union Temple, 124 W. 55th St., New York City.

ACTIVE MEMBERS

Abels, Moses J. S., M. A., Rabbi, Congregation Beth Israel, Box 386, Altoona, Pa.
Abelson, Alter, Rabbi, Jewish Community Center, 79 Grand St., Hoboken, N. J.
Abrams, Samuel Joshua, M. A., Rabbi, Congregation Ohabei Shalom, Boston, 24 Fuller St., Brookline, Mass.
Ackerman, William, M. A., Rabbi, Congregation B'nai Israel, 510 Orleans St., Natchez, Miss.
Alexander, David, A. B., Rabbi, Akron Hebrew Congregation, 811 Ardmore Ave., Akron, O.
Anspacher, Abraham S., Ph. D., Rabbi, Congregation Beth Israel, 581 Prospect St., Hartford, Conn.
August, Garry J., A. B., Rabbi, St. Joseph, Mo.
Barasch, Nathan E., A. B., L. L. B., Rabbi, Congregation Beth Israel, Austin, Texas.
Barnston, Henry, Ph. D., Rabbi, Congregation Beth Israel, 3515 Main St., Houston, Texas.
Baron, Joseph Louis, Rabbi, Congregation B'nai Israel, 513 W. 8th St., Davenport, Ia.
Bergman, Moise, A. B., Rabbi, Temple Albert, 121½ S. 7th St., Albuquerque, N. M.
Berkowitz, Henry, B. L., D. D., Rabbi Emeritus, Congregation Rodeph Shalom, Philadelphia, Pa., Royal Palace Hotel, Atlantic City, N. J.
Berkowitz, Henry J., Rabbi, Temple Beth El, Detroit, Mich.
Bettan, Israel, A. B., D. D., Rabbi, Professor of Homiletics, Hebrew Union College, Cincinnati, O.
Blatt, Joseph, A. B., Rabbi, Temple B'nai Israel, 901 W. 24th St., Oklahoma City, Okla.
Blau, Joel, B. A., Rabbi, Congregation Peni El, 600 Riverside Drive, New York City.
Bloom, I. Mortimer, A. B., Rabbi, Hebrew Tabernacle, 559 W. 164th St., New York City.
Bottigheimer, Seymour G., A. B., Rabbi, 205 Bradley Ave., Peoria, Ill.
Braun, Frederick, A. B., Rabbi, Temple of the Covenant, 260 Convent Ave., New York City.

Brav, Louis, Rabbi, Temple Israel, Hotel Pines, Pine Bluff, Ark.

Brickner, Barnet R., M. A., Rabbi, Congregation Holy Blossom, 602 Lonsdale Rd., Toronto, Ontario, Canada.

Brill, Abram, A. B., Rabbi, Congregation B'nai Zion, 2120 Highland Ave., Shreveport, La.

Buttenweiser, Moses, Ph. D., Professor, Hebrew Union College, 252 Loraine Ave., Clifton, Cincinnati, O.

Calisch, Edward N., B. L., M. A., Ph. D., Rabbi, Congregation Beth Ahabah, 1643 Monument Ave., Richmond, Va.

Coffee, Rudolph Isaac, Ph. D., Rabbi, Temple Sinai, 28th and Webster, Oakland, Cal.

Cohen, Henry, D. D., Rabbi, Congregation B'nai Israel, 1920 Broadway, Galveston, Tex.

Cohen, Montague N. A., A. B., Rabbi, Berith Sholom, P. O. 375, Troy, N. Y.

Cohen, Simon, A. B., Rabbi, Congregation Mishkan Israel, 209 Lamar Court, Selma, Ala.

Cohen, Simon R., M. A., Rabbi, Temple Beth Elohim, 1421 Ditmas Ave., Brooklyn, N. Y.

Cohn, Frederick, M. A., Ph. D., Rabbi, Congregation Israel, 5105 Webster St., Omaha, Neb.

Cohon, Samuel S., A. B., Rabbi, Temple Mizpah, 6634 Newgard Ave., Chicago, Ill.

Cronbach, Abraham, A. B., D. D., Rabbi, Hebrew Union College, 3431 Larona Ave., Cincinnati, O.

Cerrick, Max C., A. B., Rabbi, Reform Congregation Anshe Chesed, 523 W. 9th St., Erie, Pa.

Davidson, David, Rabbi, 695 St. Nicholas Ave., New York City.

Egelson, Louis I., M. A., Rabbi, Assistant Director, Department of Synagog and School Extension, U. A. H. C., 3584 Reading Rd., Cincinnati, O.

Ehrenreich, Bernard C., Ph. D., Rabbi, Camp Kawaga, Minocqua, Wis.

Ellinger, Emil, A. B., Rabbi, Congregation B'nai Jeshurun, 800 North Broadway, Leavenworth, Kansas.

Ellis, Milton, Rabbi, Temple Bethel, 302 Central Park West, New York City.

Elzas, Barnett A., A. B., M. D., LL. D., Rabbi, Congregation Beth Miriam, Long Branch, N. J., 42 W. 72d St., New York City.

Enelow, Hyman G., D. D., Rabbi, Temple Emanu El, 521 Fifth Ave., New York City.

Englander, Henry, M. A., Ph. D., Rabbi, Professor, Hebrew Union College, 904 Lexington Ave., Cincinnati, O.

Ettelson, Harry W., A. B., Ph. D., Rabbi, Congregatioin Rodef Shalom, 1505 Diamond St., Philadelphia, Pa.

Faber, Maurice, Rabbi, Congregation Beth El, 322 S. College Ave., Tyler, Tex.

Feinstein, Abraham, B. A., Rabbi, Congregation Ohev Sholom, 339 12th Ave., Huntington, W. Va.

Feldman, Abraham Jehiel, A. B., Rabbi, Reform Congregation Keneseth Israel, 1717 North Broad St., Germantown, Philadelphia, Pa.

Feuerlicht, Morris M., A. B., Rabbi, Indianapolis Hebrew Congregation, 3034 Washington Blvd., Indianapolis, Ind.

Fichman, David, A. B., Rabbi, Director Jewish Charities, 1205 St. Charles Ave., New Orleans, La.

Fineshriber, William H., A. B., Rabbi, Congregation Children of Israel, 1241 Poplar Ave., Memphis, Tenn.

Fineberg, Solomon, Rabbi, Congregation Beth El, 616 Fourth St., Niagara Falls, N. Y.

Fink, Joseph L., M. A., Rabbi, Temple Israel, 540 S. Sixth St., Terre Haute, Ind.

Fisher, Henry M., A. B., Rabbi, Congregation Beth Israel, 205 Seaside Ave., Atlantic City, N. J.

Foster, Solomon, A. B., Rabbi, Congregation B'nai Jeshurum, 90 Treacy Ave., Newark, N. J.

Fox, Gresham George, A. M., Ph. D., Rabbi, South Shore Temple, 7423 Kingston Ave., Chicago, Ill.

Fram, Leon, Rabbi Temple Judea, 1227 Independence Blvd., Chicago, Ill.

Frank, Julius, Rabbi, Congregation Oheb Sholom, 1147 Franklin St., Reading, Pa.

Franklin, Harvey B., Rabbi, First Hebrew Congregation, Webster at 28th St., Oakland, Cal.

Franklin, Leo M., B. L., Rabbi, Temple Beth-El, 8801 Woodward Ave., Detroit, Mich.

Freehof, Solomon B., Rabbi, Assistant Professor, Hebrew Union College, 3354 Burnet Ave., Cincinnati, O.

Freund, Charles J., B. S., B. L., Rabbi, 516 W. Delaware, Toledo, O.

Frey, Sigmund, Rabbi, Superintendent Jewish Orphans' Home of S. Cal., 632 Irvington Ave., Huntington Park, Cal.

Fried, Michael, Rabbi, Congregation B'nai Israel, 1905 O St., Sacramento, Cal.

Friedlander, Marcus, Rabbi, Congregation B'nai Sholom, 10 Prospect Park, S. W., Brooklyn, N. Y.

Friedman, Benjamin, B. A., Rabbi, Temple Society of Concord, 409 S. Crouse Ave., Syracuse, N. Y.

Friedman, William S., A. B., LL. D., Rabbi, Temple Emanuel, 733 E. 8th Ave., Denver, Col.

Frisch, Ephraim, A. B., Rabbi, The New Synagog, 450 Riverside Drive, New York City.

Gerechter, Emanuel, D. D., Rabbi Emeritus, 601 W. 177th St., New York City.

Goldberg, David, A. B., Rabbi, Temple Israel, Box 1221, Wichita Falls, Tex.

Goldenson, Samuel H., M. A., Ph. D., Rabbi, Congregation Rodef Shalom, 4905 5th Ave., Pittsburgh, Pa.

Goldenstein, Raphael, A. B., Rabbi, Temple Albert, 7th and Gold Sts., Albuquerque, New Mexico.

Goldstein, Sidney E., B. A., Rabbi, The Free Synagog, 36 W. 68th St., New York City.

Gordon, Nathan, B. C. L., Ph. D., P. O. Box 981, Montreal, Canada.

Gorfinkle, Joseph I., M. A., Ph. D., Rabbi, Sinai Temple, 319 N. Fulton Ave., Mt. Vernon, N. Y.

Greenburg, William Henry, M. A., Ph. D., Rabbi, 600 Riverside Drive, New York City.

Gross, Louis D., M. A., Rabbi, Temple Israel of Brooklyn, 570 Pacific St., Brooklyn, N. Y.

Grossman, Louis, A. B., D. D., Professor Hebrew Union College, Principal Teachers' Institute, Rabbi, Congregation B'nai Yeshurum, 528 Camden Ave., Cincinnati, O.

Grossman, Rudolph, D. D., Rabbi, Temple Rodef Sholom, 1347 Lexington Ave., New York City.

Gup, Samuel M., M. A., Rabbi, Congregation Sons of Israel and David, Temple Beth-El, 142 Elton St., Providence, R. I.

Guttman, Adolph, Ph. D., Rabbi Emeritus, Temple Society of Concord, Syracuse, N. Y., 95 Linden St., New Haven, Conn.

Haas, Louis Jacob, Rabbi, Ohev Sholom Congregation, The Senate Hotel, Harrisburg, Pa.

Harris, Maurice H., M. A., Ph. D., Rabbi, Temple Israel of City of New York, 418 Central Park, W., New York City.

Harris, Samuel J., Rabbi, Collingswood Ave. Temple, Toledo, O.

Harrison, Leon, A. B., Ph. D., Rabbi, Temple Israel, 5515 Cabanne Ave., St. Louis, Mo.

Hausmann, Gustav N., Litt. D., Rabbi, Community Synagog, 25 W. 120th St., New York City.

Hecht, Sigmund, D. D., Rabbi, Congregation B'nai B'rith, 817 Beacon St., Los Angeles, Cal.

Heinberg, Israel L., Rabbi, 409 Grammont St., P. O. Box 360, Monroe, La.

Heller, Bernard, Rabbi, Congregation Anshe Chesed, 1020 Linden St., Scranton, Pa.

Heller, James G., M. A., Rabbi, Congregation B'nai Yeshurun, 3634 Reading Rd., Cincinnati, O.

Heller, Maxmillian, M. L., Rabbi, Temple Sinai, 1658 Joseph St., New Orleans, La.

Herman, Carl N., Rabbi, Canton Hebrew Congregation, Canton, O.

Hevesh, Joseph, M. A., Rabbi, Humboldt Blvd. Temple, 1401 N. Fairfield Ave., Chicago, Ill.

Hirsch, Emil G., The Chicago Sinai Congregation, 4608 Drexel Boulevard, Chicago, Ill.

Hirschberg, Abram, A. B., Rabbi, Temple Sholom, 2634 Lake View Ave., Chicago, Ill.

Hirshberg, Samuel, M. A., Rabbi, Temple Emanu-El, 546 Kenwood Blvd., Milwaukee, Wis.

Holzberg, Abraham, A. B., Rabbi, Mizpah Temple, 1020 McCallie Ave., Chattanooga, Tenn.

Iola, Hyman, Rabbi, Congregation L'shem Shomayin, Wheeling, W. Va.

Isaacson, Isador, Ph. B., Rabbi, Congregation Mt. Sinai, P. O. Box 55, Sioux City, Ia.

Israel, Edward L., Rabbi, Washington Ave. Temple, 1404 South First St., Evansville, Ind.

Isserman, Ferdinand M., Rabbi, Temple Rodef Sholom, Broad and Jefferson, Philadelphia, Pa.

Jacobs, Pizer W., A. B., Rabbi, Temple Israel, 578 Van Buren St., Gary, Ind.

Jacobson, Moses P., A. B., Rabbi, 116 S. Rhode Island Ave., Atlantic City, N. J.

Jasin, Joseph, B. A., Rabbi, 205 Electric Bldg., Cleveland, O.

Joseph, Theodore F., B. A., Rabbi, 320 E. 87th St., New York City.

Kaplan, Bernard M., M. A., Rabbi, Temple Emanuel, 35 W. Chestnut St., Kingston, N. Y.

Kaplan, Israel L., A. B., Rabbi, Congregation Ahavath Chesed, 121 S. King St., Jacksonville, Fla.

Kaplan, Jacob H., A. B., Ph. D., Rabbi, Reading Road Temple, 780 E. Ridgeway Ave., Cincinnati, O.

Kaplan, Samuel Shammai, Rabbi, Congregation Beth Israel, 1112 24th Ave., Meridian, Miss.

Klein, David, M. A., Ph. D., Rabbi, Progressive Synagog, 1615 47th St., Brooklyn, N. Y.

Klein, Israel, A. B., Rabbi, 175 W. 123rd St., New York City.

Koch, Samuel, M. A., Rabbi, Temple de Hirsch, 916 20th Ave., North Seattle, Wash.

Kohut, George Alexander, Ph. D., Rabbi, 220 W. 87th St., New York City.

Kopald, Louis J., M. A., Rabbi, Temple Beth Zion, 599 Delaware Ave., Buffalo, N. Y.

Kornfeld, Joseph S., A. B., Rabbi, U. S. Minister to Persia, Care State Dept.

Kory, Sol. L., A. B., Rabbi, Congregation Anshe Chesed, 1318 Baum St., Vicksburg, Miss.

Krass, Nathan, Litt. D., Rabbi, The Central Synagog, 2370 Broadway, New York City.

Krauskopf, Joseph, D. D., Rabbi, Reform Congregation Keneseth Israel, 4715 Pulaski Ave., Germantown, Philadelphia, Pa.

Krohngold, Jacob B., B. A., Rabbi, Director B'nai B'rith, 204 Meyer-Kiser Bldg., Indianapolis, Ind.

Landau, Edmund A., Rabbi, Temple B'nai Israel, 511 Commerce St., Albany, Ga.

Landman, Isaac, A. B., Rabbi, Temple of Israel of Far Rockaway, Lord Ave., Lawrence, L. I., New York.

Landman, Solomon, Rabbi, Congregation B'rith Sholom, 917 South 4th St., Springfield, Ill.

Landsberg, Max, Ph. D., Rabbi, Congregation Berith Kodash, 2280 East Ave., Rochester, N. Y.

Latz, Charles B., M. A., Rabbi, Temple Israel, 428 E. 13th St., Tulsa, Okla.

Lauterbach, Jacob Z., Ph. D., Rabbi, Professor Hebrew Union College, Cincinnati, O.

Lazaron, Morris Samuel, M. A., Rabbi, Baltimore Hebrew Congregation, 1712 Linden Ave., Baltimore, Md.

Lefkowitz, David, B. S., B. L., Rabbi, Congregation Emanu-El, 2415 South Boulevard, Dallas, Tex.

Lefkovitz, Maurice, Rabbi, 2219 Garfield Ave., Minneapolis, Minn.

Leibert, Julius A., A. B., Rabbi, Temple Emanuel, 314 19th St. W., Spokane, Wash.

Leipziger, Emil William, A. B., Rabbi, Touro Synagog, 1708 Dufossat St., New Orleans, La.

Leiser, Joseph, A. B., D. D., Rabbi, Beth El Congregation, 522 Poplar St., Helena, Ark.

Levi, Charles S., A. B., Rabbi, Congregation B'né Jeshurun, Milwaukee Athletic Club, 444 Broadway, Milwaukee, Wis.

Levi, Gerson B., Ph. D., Rabbi, B'nai Sholom-Temple Israel, 5000 Grand Boulevard, Chicago, Ill.

Levi, Harry, A. B., Rabbi, Congregation Adath Israel, Boston, Mass., 24 Verndale St., Brookline, Mass.

Levin, Jacob K., A. B., Rabbi, Congregation B'nai Israel, 856 W. Silver St., Butte, Mont.

Levinger, Lee J., M. A., Rabbi, Temple Beth Emeth, 905 Van Buren St., Wilmington, Del.

Levinson, Samuel J., M. A., Rabbi, Temple Beth Emeth of Flatbush, 522 E. 8th St., Brooklyn, N. Y.

Levy, Clifton Harby, A. B., Rabbi, 2001 Morris Ave., New York City.

Levy, David, Rabbi, 64 N. 2nd St., Easton, Pa.

Levy, Felix A., Ph. D., Rabbi, Congregation Emanuel, 707 Melrose St., Chicago, Ill.

Lewis, Harry Samuel, M. A., Rabbi, Chaplain Manhattan City Prison, 616 W. 184th St., New York City.

Lichtenstein, Morris, A. M., Rabbi, Congregation Children of Israel, 610 W. 163rd St., New York City.

Liknaitz, David L., B. S., Ph. D., Rabbi, 745 Amorosa Place, Venice, Cal.

Linfield, Harry S., B. A., Ph. D., Rabbi, Director, Dept. of Information, Jewish Social Research Bureau, 114 Fifth Ave., New York City.

Lissman, Edward, Rabbi, Riverside Synagog, 250 W. 108th St., New York City.

Lovitch, Meyer, A. B., Rabbi, Congregation Anshe Emeth, 303 E. McClure Ave., Peoria, Ill.

Loewenberg, William, Rabbi, Temple Beth Jacob, 3 Catherine St., Newburgh, N. Y.

Lowenstein, Solomon, A. B., Rabbi, Executive Director, Federation for the Support of Jewish Philanthropic Societies of New York City, 808 West End Ave., New York City.

Lucks, Alvin S., Rabbi, Temple Emanuel, 21 N. 21st Ave., East, Duluth, Minn.

Lyons, Alexander, M. A., Ph. D., Rabbi, Eighth Ave. Temple, 88 9th Ave., Brooklyn, N. Y.

Macht, Wolfe, B. A., Rabbi, Congregation Rodef Sholom, 1804 Columbus St., Waco, Texas.

Magnes, Judah Leon, Ph. D., Rabbi, P. O. Box 172, Jerusalem, Palestine.

Magnin, Edgar Fogel, A. B., Rabbi, Congregation B'nai B'rith, 2187 W. 16th St., Los Angeles, Cal.

Mann, Jacob, Ph. D., Hebrew Union College, Cincinnati, O.

Mann, Louis L., M. A., Ph. D., Rabbi, Congregation Mishkan Israel, 92 Linden St., New Haven, Conn.

Mannheimer, Eugene, A. B., Rabbi, Congregation B'nai Jeshurum, 1808 Ingersoll Ave., Des Moines, Ia.

Marcus, Jacob Rader, A. B., Rabbi, Farmington, W. Va.

Marcuson, Isaac E., B. L., Rabbi, Temple Beth Israel, 810 Spring St., Macon, Ga.

Margolis, Harry S., Rabbi, Temple Israel, 17th and Broadway, Paducah, Ky.

Marks, Jerome, B. A., Rabbi, Congregation Beth El, 1636 W. Clinch Ave., Knoxville, Tenn.

Marks, Julius, Rabbi, Congregation Beth El, Rushton Apts., South Bend, Ind.

Marks, Samuel, Rabbi, Temple Beth El, 515 W. Laurel St., San Antonio, Tex.

Markowitz, Samuel H., Rabbi, Temple Israel, 422 N. 6th St., Lafayette, Ind.

Marx, David, B. L., Rabbi, Hebrew Benevolent Congregation, 5 Druid Apts., Atlanta, Ga.

Mattuck, Israel I., A. M., Rabbi, Liberal Jewish Synagog, 18 Hill St., Dorset Sq., London, N. W., England.

Mayer, Harry H., A. B., Rabbi, Temple B'nai Jehuda, 3512 Kenwood Ave., Kansas City, Mo.

Mayerberg, Julius L., Rabbi, Congregation Oheb Sholom, 308 N. George St., Goldsboro, N. C.

Mayerberg, Samuel Spier, Rabbi, Congregation B'nai Yeshurun, 430 Kenwood Ave., Dayton, Ohio.

Mazure, Maurice Maxwell, A. B., M. A., Rabbi, Congregation Israel, Brockton, Mass.

Mendelsohn, Samuel Felix, B. A., Rabbi, Temple Beth Israel, 4640 North St. Louis Ave., Chicago, Ill.

Mendes, F. De Sola, Ph. D., Rabbi, West End Synagog, Chester Park, Pelham, N. Y.

Mendoza, Louis D., A. B., Rabbi, Congregation Oheb Sholom, 1214 Stockley Gardens, Norfolk, Va.

Merfeld, Harry A., M. A., Rabbi, Congregation Beth El, The Temple, Fort Worth, Tex.

Merritt, Max J., A. B., Rabbi, Temple Emanuel, 4128 Shubrooke St., West, Montreal, Quebec, Canada.

Messing, Mayer, Rabbi Emeritus, Indianapolis Hebrew Congregation, 3258 N. New Jersey St., Indianapolis, Ind.

Meyer, Julius H., A. B., Rabbi, 30 No. La Salle, Chicago, Ill.

Meyer, Martin A., Ph. D., Rabbi, Temple Emanu-El, 3108 Jackson St., San Francisco, Cal.

Meyerovitz, Jacob I., M. A., Rabbi, Temple Mt. Zion, Angus Hotel, St. Paul, Minn.

Meyerovitz, Myron M., A. B., Rabbi, Congregation Gemilluth Chassodim, 1811 Polk St., Alexandria, Va.

Mielziner, Jacob, A. B., M. A., Rabbi, c/o Bernhard Phillipsen, Norrebrogade, 34, Copenhagen, Denmark.

Miller, Julian H., A. B., Rabbi, Congregation B'nai El, St. Louis, Mo.

Minda, Albert G., A. B., Rabbi, Temple Israel, Buckingham Hotel, Minneapolis, Minn.

Mischkind, Louis A., A. B., M. A., Rabbi, Congregation Tremont Temple, 2064 Grand Concourse, New York City.

Montaz, Arthur Sigismund, Ph. D., Rabbi, Congregation Beth Israel, Krapfs Apts., Hazleton, Pa.

Morgenstern, Julian, Ph. D., Rabbi, President Hebrew Union College, 8 Burton Woods Lane, Avondale, Cincinnati, O.

Moses, Alfred Geiger, Lit. D., Rabbi, Congregation Shaarai Shomayim, Government and Warren Sts., Mobile, Ala.

Moses, Isaac S., Rabbi Emeritus, Central Synagog, N. Y., Schroon Lake, New York.

Nathan, Marvin, A. B., Rabbi, Congregation Beth Israel, 3417 Ridge Ave., Philadelphia, Pa.

Neumark, David, Ph. D., Rabbi, Professor, Hebrew Union College, 836 Rockdale Ave., Avondale, Cincinnati, O.

Newfield, Morris, A. B., Litt. D., Rabbi, Temple Emanu-El, 2100 Highland Ave., Birmingham, Ala.

Newman, Louis I., Rabbi, Temple Israel of New York City, New York City.

Nieto, Jacob, Rabbi, Congregation Sherith Israel, 3933 Clay St., San Francisco, Cal.

Peiser, Simon, A. B., Rabbi, 576 Stowell Ave., Milwaukee, Wis.

Philipson, David, D. D., LL. D., Rabbi, Congregation Bene Israel, 3947 Beechwood Ave., Cincinnati, O.

Philo, Isador E., Ph. D., Rabbi, Congregation Rodef Sholom, Elm and Woodbine Sts., Youngstown, O.

Pollak, Jacob B., A. M., Rabbi, Asst. Director, Synagog and School Extension Dept., 1493 Broadway, New York City.

Rabinowitz, Samuel A., Rabbi, Hebrew Union Congregation, Greenville, Miss.

Raisin, Jacob S., Ph. D., D. D., Rabbi, Congregation Beth Elohim, 14 Wragg St., Charleston, S. C.

Raisin, Max, A. B., LL. B., Rabbi, Congregation B'nai Jeshurun, Broadway and Straight Sts., Paterson, N. J.

Ranson, Marius, A. B., Rabbi, Temple Emeth, 206 State St., Albany, N. Y.

Rappaport, Julius, Rabbi, Congregation Beth-El, 102 Ogden St., Hammond, Ind.

Rauch, Joseph, A. B., Ph. D., Rabbi, Temple Adath Israel, 834 3d Ave., Louisville, Ky.

Reich, Leo, M. D., 8904 Buckeye Rd., Cleveland, O.

Reichert, Irving F., Rabbi, Temple Israel of Jamaica, Jamaica, L. I., New York.

Reichler, Max, A. B., Rabbi, Congregation People's Temple, 84 Bay 25th St., Brooklyn, N. Y.

Reinhart, Harold Frederic, Rabbi, Congregation B'nai Israel, 355 St. Napoleon St., Baton Rouge, La.

Rhine, Abraham B., D. D., Rabbi, Congregation House of Israel, P. O. Box 432, Hot Springs, Ark.

Rosen, Jerome, A. B., Rabbi, Congregation B'rith Sholom, 2nd and College Sts., Louisville, Ky.

Rosenau, William, Ph. D., Rabbi, Congregation Oheb Shalom, 1515 Eutaw Place, Baltimore, Md.

Rosenbaum, David, M. A., Rabbi, Congregation B'nai Israel, 515 Maxwell St., Charleston, W. Va.

Rosenburg, Adolf, Rabbi, P. O. Box 359, Trinidad, Colo.

Rosenthal, Frank L., Rabbi, Congregation B'nai Israel, Box 354, Columbus, Ga.

Rosenthal, Isidore, A. B., Rabbi, 445 N. Duke St., Lancaster, Pa.

Rosenwasser, Herman, A. M., Rabbi, Congregation Ohabei Shalom, 166 Palm Ave., San Francisco, Cal.

Rothstein, Leonard J., B. A., Rabbi, Congregation Anshe Emeth, Box 611, Pine Bluff, Ark.

Rubenstein, Charles A., B. L., M. A., Rabbi, Sheffield Apartments, Baltimore, Md.

Rypins, Frederick I., Rabbi, Congregation Rodef Shalom, 4905 Fifth Ave., Pittsburgh, Pa.

Rypins, Isaac L., Rabbi, United Hebrew Congregation, 820 Sergeant Ave., N., Joplin, Mo.

Sale, Samuel, D. D., Ph. D., Rabbi Emeritus, Congregation Shaare Emeth, 5115 Westminster Place, St. Louis, Mo.

Salzman, Marcus, A. B., Ph. D., Rabbi, Congregation B'nai B'rith, 94 W. Ross St., Wilkes-Barre, Pa.

Sanders, Ira E., B. A., Rabbi, Congregation Keneseth Israel, 245 N. 6th St., Allentown, Pa.

Sarasohn, Israel Joshua, M. A., Rabbi, Temple Israel, Amsterdam, N. Y.

Schanfarber, Tobias, A. B., Rabbi, Congregation Anshe Mayriv, 5016 Grand Boulevard, Chicago, Ill.

Schreiber, Emanuel, Ph. D., Rabbi, 543½ Hollyworth Blk., Los Angeles, Cal.

Schulman, Samuel, D. D., Rabbi, Temple Beth-El, 55 E. 92d St., New York City.

Schwartz, Samuel, A. B., Rabbi, B'nai Abraham-Zion Congregation, 23 N. Karlor Ave., Chicago, Ill.

Schwarz, Jacob D., A. B., Rabbi, Assistant Secretary U. A. H. C., 1541 Dixmont Ave., Cincinnati, O.

Segel, Alexander D., A. B., Rabbi, Congregation Beth Israel, University Club, Fresno, Cal.

Sessler, Morris, Rabbi, Julius Wise Synagog, 1312 St. Charles Ave., New Orleans, La.

Shinedling, Abraham I., Rabbi, Moses Montefiore Congregation, P. O. Box 179, Marshall, Tex.

Silber, Mendel, Ph. D., M. D., Rabbi, Congregation Gates of Prayer, 2127 Peters Ave., New Orleans, La.

Silberfeld, Julius, Rabbi, Congregation B'nai Abraham, 148 Hunterdon St., Newark, N. J.

Silver, Abba Hillel, A. B., Rabbi, The Temple, 55th and Central Ave., Cleveland, O.

Silver, Maxwell, M. A., Rabbi, 52 N. 14th St., Flushing, New York City, N. Y.

Silverman, Joseph, D. D., Rabbi, Temple Emanu-El, 45 E. 75th St., New York City.

Simon, Abram, B. L., Ph. D., Rabbi, Washington Hebrew Congregation, 2802 Cathedral Ave., Washington, D. C.

Singer, Jacob, M. A., Rabbi, Congregation B'nai Jeshurun, 2345 B St., Lincoln, Neb.

Skirball, Jack H., Rabbi, Euclid Ave. Temple, Cleveland, O.

Slonimsky, Henry, Ph. D., Hebrew Union College, Cincinnati, O.

Solomon, George, B. A., Rabbi, Congregation Mickve Israel, 19 E. 46th St., Savannah, Ga.

Solomon, Michael G., B. L., Rabbi, Nadean Hotel, Los Angeles, Cal.

Spiegel, Adolph, Ph. D., Rabbi, 47 W. 119th St., New York City.

Starrels, Elihu, Rabbi, Temple Sinai, 4827 St. Charles Ave., New Orleans, La.

Stern, Nathan, Ph. D., Rabbi, West End Synagog, Hotel Lucerne, 201 W. 79th St., New York City.

Stern, Bernard J., Rabbi, Congregation Children of Israel, 1394 Milledge Ave., Athens, Ga.

Stern, Richard M., A. B., M. A., Rabbi, Vine St. Temple, Nashville, Tenn.

Stern, Wm. M., Rabbi, United Hebrew Congregation, Fort Smith, Ark.

Stolz, Joseph, D. D., Rabbi, Isaiah Temple, 4714 Grand Blvd., Chicago, Ill.

Stolz, Joseph Henry, Ph. D., Rabbi, Congregation B'nai Jehoshua, 1421 W. Garfield Blvd., Chicago, Ill.

Tarshish, Jacob, M. A., Rabbi, Temple Israel, 925 Bryden Rd., Columbus, O.

Tedesche, Sidney Saul, A. B., Rabbi, Congregation Beth El, 910 West Craig Place, San Antonio, Tex.

Thurman, Samuel, A. B., Rabbi, United Hebrew Temple, 5119 Enright Ave., St. Louis, Mo.

Tintner, Benjamin A., A. B., M. A., Ph. D., Rabbi, Temple Mt. Zion, 201 W. 74th St., New York City.

Turner, Jacob, B. A., Rabbi, 4167 Ogden Ave., Chicago, Ill.

Ungerleider, M., Rabbi, Congregation Moses Montefiore, Chicago Beach Hotel, Chicago, Ill.

Voorsanger, Elkan C., A. B., Rabbi, 438 W. 116th St., Care Dr. I. Kross, New York City.

Warsaw, Isidor, A. B., Rabbi, 219 W. 81st St., Apt. 12, New York City.

Waterman, Philip F., B. A., Rabbi, Congregation Emanuel, 617 Rosewood Ave., S. E., Grand Rapids, Mich.

Weinstein, Aaron Lewis, M. A., Rabbi, Congregation Achduth Vesholom, Hamilton House, Ft. Wayne, Ind.

Weis, J. Max, A. B., Rabbi, Free Synagog, 305 W. 98th St., New York City.

Weiss, Harry, A. B., Rabbi, Congregation Shaarei Zedek, 765 Putnam St., Brooklyn, N. Y.

Wessel, Harvey E., M. A., Rabbi, Har Sinai, 1700 Eutaw Place, Baltimore, Md.

Willner, Wolff, M. A., Rabbi, Congregation Adath Yeshurun, 1913 Hamilton St., Houston, Tex.

Wise, Jonah B., A. B., Rabbi, Congregation Beth Israel, 715 Chamber of Commerce Bldg., Portland, Ore.

Wise, Stephen S., Ph. D., LL. D., Rabbi, The Free Synagog, 23 W. 90th St., New York City.

Witt, Louis, A. B., Rabbi, Congregation Shaare Emeth, 5575 Waterman Ave., St. Louis, Mo.

Wolf, Horace J., M. A., Rabbi, Congregation Berith Kodesh, 117 Gibbs St., Rochester, N. Y.

Wolfenson, Louis B., Ph. D., Hebrew Union College, Cincinnati, O.

Wolsey, Louis, A. B., Rabbi, Euclid Ave. Temple, 8206 Euclid Ave., Cleveland, O.

Youngerman, Morris H., Rabbi, Shaarai Shomayim, 512 N. Duke St., Lancaster, Pa.

Yudelson, Albert B., M. D., 6153 South Park Ave., Chicago, Ill.

Zepin, George, A. B., Rabbi, Secretary, Union of American Hebrew Congregations, Merchants Bldg., Cincinnati, O.

Zielonka, Martin, B. A., Rabbi, Temple Mt. Sinai, P. O. Box 1367, El Paso, Tex.

LIST OF MEMBERS OF THE CENTRAL CONFERENCE OF
AMERICAN RABBIS BY STATE AND CITY

ALABAMA

<i>City</i>	<i>Congregation</i>	<i>Rabbi</i>
Birmingham	Emanuel	Morris Newfield
Mobile	Shaare Shamayim	Alfred G. Moses
Selma	Mishkan Israel	Simon Cohen

ARKANSAS

Fort Smith	United Hebrew	Wm. M. Stern
Helena	Beth El	Joseph Leiser
Hot Springs	House of Israel	Abraham B. Rhine
Pine Bluff	Temple Israel	Leonard J. Rothstein Louis Brav

CALIFORNIA

Fresno		Alexander D. Segel
Huntington Park	Sup't Orphan Asylum	Sigmund Frey
Los Angeles	B'nai B'rith	{ S. Hecht
	Immanuel	Edgar F. Magnin
Oakland	Temple Sinai	Michael G. Solomon
	First Hebrew	Emanuel Schreiber
Sacramento	First Hebrew	Rudolph I. Coffee
San Francisco	Emanu-El	Harvey B. Franklin
	Sherith Israel	Michael Fried
	Ohabai Shalome	Martin A. Meyer
Venice		Jacob Nieto
		Herman Rosenwasser
		David L. Liknaitz

COLORADO

Denver	Emanuel	William S. Friedman
Trinidad		Adolph Rosenberg

CONNECTICUT

Hartford	Beth Israel	Abraham S. Anspacher
New Haven	Mishkan Israel	Louis L. Mann Adolph Guttman

DELAWARE

Wilmington	Beth Emeth	Lee J. Levinger
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DISTRICT OF COLUMBIA

<i>City</i>	<i>Congregation</i>	<i>Rabbi</i>
Washington	Washington Hebrew	Abram Simon

FLORIDA

Jacksonville	Ahavath Chesed	Israel L. Kaplan
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GEORGIA

Albany	B'nai Israel	Edmund A. Landau
Athens	Children of Israel	Bernard J. Stern
Atlanta	Hebrew Benevolent	David Marx
Columbus	B'nai Israel	Frank L. Rosenthal
Macon	Beth Israel	Isaac E. Marcuson
Savannah	Mikve Israel	George Solomon

ILLINOIS

Chicago	Mizpah	Samuel S. Cohon
	Temple Judea	Leon Fram
	South Shore Temple	George Fox
	Humboldt Blvd. Temple	Joseph Hevesh
	Sinai	Emil G. Hirsch
	Temple Sholom	Abram Hirschberg
		Israel Klein
	B'nai Sholom-Temple Israel	Gerson B. Levi
	Emanuel	Felix A. Levy
	Beth Israel	Samuel Felix Mendelsohn
	Abraham and Zion	Samuel Schwartz
		Julius H. Meyer
	Beth El	Julius Rappaport
	Zion	Samuel Schwartz
	Anshe Mayriv	Tobias Schanfarber
	Isaiah	Joseph Stolz
	B'nai Joshua	Joseph Henry Stolz
		Jacob Turner
	Moses Montefiore	M. Ungerleider
		Albert B. Yudelson
Peoria	Anshai Emeth	Meyer Lovitch
Springfield	B'rith Sholom	S. G. Bottigheimer
		Solomon Landman

INDIANA

Evansville	Washington Ave. Temple	Edward L. Israel
Fort Wayne	Achduth VeSholom	Aaron Lewis Weinstein

LIST OF MEMBERS

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INDIANA—*Continued*

<i>City</i>	<i>Congregation</i>	<i>Rabbi</i>
Gary	Temple Israel	Pizer W. Jacobs
Indianapolis	Indianapolis Hebrew	{ Morris M. Feuerlicht Mayer Messing
Lafayette	Temple Israel	Jacob B. Krohngold
South Bend	Temple Beth El	S. H. Markowitz
Terre Haute	Temple Israel	Julius Mark Joseph L. Fink

IOWA

Davenport	B'nai Israel	Joseph L. Baron
Des Moines	B'nai Jeshurun	Eugene Mannheimer
Sioux City	Mt. Sinai	Isadore Isaacson

KANSAS

Leavenworth	B'nai Jeshurun	Emil Ellinger
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KENTUCKY

Louisville	Adath Israel	Joseph Rauch
Paducah	B'rith Sholom	Jerome Rosen

LOUISIANA

Alexandria	Gemilluth Hassodim	Myron M. Meyerovitz
Baton Rouge	B'nai Israel	Harold F. Reinhart
Monroe		Israel L. Heinberg
New Orleans	Sinai	{ Max Heller Elihu Starrels
	Touro	Emil W. Leipziger
	Gates of Prayer	Mendel Silber
	Julius Wise	Morris Sessler
Shreveport	B'Nai Zion	David Fichman Abram Brill

MARYLAND

Baltimore	Baltimore Hebrew	Morris S. Lazaron
	Oheb Shalom	William Rosenau
	Har Sinai	Harvey E. Wessel Chas. A. Rubenstein

MASSACHUSETTS

<i>City</i>	<i>Congregation</i>	<i>Rabbi</i>
Boston	Adath Israel	Harry Levi
Brockton	Ohabei Shalom Israel	Samuel J. Abrams Maurice M. Mazure

MICHIGAN

Detroit	Beth Israel	Leo M. Franklin
Grand Rapids	Emanuel	Philip F. Waterman

MINNESOTA

Duluth	Emanuel	Alvin S. Luchs
Minneapolis	Israel	Albert G. Minda Maurice Lefkovitz
St. Paul	Mt. Zion Hebrew	Jacob I. Meyerovitz

MISSISSIPPI

Greenville	Hebrew Union	Samuel A. Rabinowitz
Meridian	Beth Israel	Samuel S. Kaplan
Natchez	B'nai Israel	William Ackerman
Vicksburg	Anshe Chesed	Sol L. Kory

MISSOURI

Joplin	United Hebrew	Isaac L. Rypins
Kansas City	B'nai Jehudah	Harry H. Mayer
St. Joseph	Adath Joseph	Garry J. August
St. Louis	Temple Israel	Leon Harrison
	Shaare Emeth	{ Samuel Sale
	B'nai El	Louis Witt
	United Hebrew	Julian Miller
		Samuel Thurman

MONTANA

Butte	B'nai Israel	Jacob K. Levin
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NEBRASKA

Lincoln	B'nai Jeshurun	Jacob Singer
Omaha	Israel	Frederick Cohn

NEW JERSEY

<i>City</i>	<i>Congregation</i>	<i>Rabbi</i>
Atlantic City	Beth Israel	Moses P. Jacobson
East Orange	Shaare Tephila	Henry M. Fisher
Hoboken		Henry Berkowitz
Long Branch	Beth Miriam	Nathan E. Barasch
Newark	B'nai Jeshurun	Alter Abelson
	B'nai Abraham	Barnett A. Elzas
Paterson	B'nai Jeshurun	Solomon Foster
Philipsburg	Bene Jeshurun	Julius Silberfeld
		Harry R. Richmond
		David Levy

NEW MEXICO

Albuquerque	Temple Albert	Raphael Goldenstein
		Moise Bergman

NEW YORK

Albany	Beth Emeth	Marius Ranson
Amsterdam	Temple Israel	I. J. Sarasohn
Brooklyn	Beth Elohim	Simon R. Cohen
	Progressive Synagog	David Klein
	Beth Emeth	Samuel J. Levinson
	B'nai Sholom	Marcus Friedlander
	Temple Israel	Louis D. Gross
	Eighth Ave. Temple	Alexander Lyons
	People's Temple	Max Reichler
	Shaarai Zedek	Harry Weiss
Buffalo	Beth Zion	Louis J. Kopald
Far Rockaway	Temple of Israel	Isaac Landman
Flushing	Free Synagog	Maxwell Silver
Jamaica	Israel	I. F. Reichert
Kingston	Emanuel	Bernard M. Kaplan
Mt. Vernon	Sinai	Joseph I. Gorfinkle
Newburgh	Beth Jacob	William Lowenberg
New York	Temple Peni El	Joel Blau
	Hebrew Tabernacle	I. Mortimer Bloom
	Covenant	Frederick E. Braun
	Beth El	David Davidson
	Emanuel	Milton Ellis
	New Synagog	Hyman G. Enelow
		Ephraim Frisch
		Emanuel Gerechter

NEW YORK—*Continued*

<i>City</i>	<i>Congregation</i>	<i>Rabbi</i>
New York	Free Synagog	Sidner E. Goldstein
	Rodeph Sholom	William H. Greenburg
	Temple Israel of N. Y. C.	Rudolph Grossman
	Ahavath Israel	Maurice H. Harris
	Central Synagog	Gustav N. Hausman
		Theodore F. Joseph
		Israel Klein
	Riverside Synagog	Nathan Krass
	Tremont	Kaufman Kohler
	Temple Israel	George A. Kohut
	Beth El	Clifton H. Levy
	Free Synagog	Harry S. Lewis
	Emanuel	Morris Lichtenstein
	West End	Harry S. Linfield
	Mt. Zion	Edward Lissman
	Free Synagog	Solomon C. Lowenstein
	Union Temple	Louis A. Mischkind
	Free Synagog	Louis I. Newman
	Beth El	Jacob B. Pollack
	Berith Kodosh	Samuel Schulman
	Schaare Shamayim	Maxwell Silver
	Society of Concord	Joseph Silverman
	Berith Sholom	Adolph Spiegel
	Emanuel	Nathan Stern
		Benjamin A. Tintner
		Elkan C. Voorsanger
		Isidore Warsaw
		J. Max Weis
		Leopold Wintner
		Stephen S. Wise
Niagara Falls	Beth El	Solomon Fineberg
Pelham		F. De Sola Mendes
Rochester	Berith Kodosh	{ Max Landsberg Horace J. Wolf
Schenectady	Schaare Shamayim	
Syracuse	Society of Concord	Benjamin Friedman
Troy	Berith Sholom	Montague N. A. Cohen
Yonkers	Emanuel	Jacob Tarshish

NORTH CAROLINA

Asheville	Beth Ha Tephila	Moses P. Jacobson
Goldsboro	Oheb Sholom	J. L. Mayerberg

LIST OF MEMBERS

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OHIO

<i>City</i>	<i>Congregation</i>	<i>Rabbi</i>
Akron	Akron Hebrew	David Alexander
Canton	Canton Hebrew	Carl H. Herman
Cincinnati	B'nai Jeshurun	{ Louis Grossman James G. Heller
	She'erith Israel-Ahabath	
	Achim	Jacob H. Kaplan
	Bene Israel	David Philipson
	Hebrew Union College	Israel Bettan
		Moses Buttenweiser
		Abraham Cronbach
		Henry Englander
		Solomon B. Freehof
		Jacob Z. Lauterbach
		Jacob Mann
		Jacob R. Marcus
		Julian Morgenstern
		David Neumark
		Henry Slonimsky
		Louis D. Wolfenson
	Union of American Hebrew Congregation	{ George Zepin Louis I. Egelson
	The Temple	
	Euclid Ave. Temple	{ Jacob D. Schwarz Abba Hillel Silver
Columbus	Temple Israel	{ Louis Wolsey Jack H. Skirball
Dayton	B'nai Jeshurun	
Toledo	Collingwood Ave.	{ Joseph Jasin Leo Reich
Youngstown	Rodef Shalom	
		Jacob Tarshish
		Samuel S. Mayerberg
		Samuel J. Harris
		Charles J. Freund
		Isador E. Philo

OKLAHOMA

Oklahoma City	B'nai Israel	Joseph Blatt
Tulsa	Temple Israel	Charles B. Latz

OREGON

Portland	Beth Israel	Jonah B. Wise
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PENNSYLVANIA

<i>City</i>	<i>Congregation</i>	<i>Rabbi</i>
Allentown	Keneseth Israel	Ira E. Sanders
Altoona	Beth Israel	Moses J. S. Abels
Easton		David Levy
Erie	Anshe Chesed	Max C. Currick
Harrisburg	Oheb Sholom	Louis J. Haas
Hazleton	Beth Israel	Arthur S. Montaz
Lancaster	Shaarai Shamayim	Morris Youngerman
Philadelphia	Rodef Shalom	Harry W. Etelson F. M. Isserman Joseph Krauskopf
	Keneseth Israel	Abram J. Feldman Marvin Nathan
	Beth Israel	
Pittsburgh	Rodef Shalom	Samuel H. Goldenson Frederick I. Rypins Julius Frank Bernard Heller
Reading	Oheb Sholom	Marcus Salzman
Scranton	Anshe Chesed	
Wilkes-Barre	B'nai B'rith	

RHODE ISLAND

Providence	Sons of Israel and David	Samuel M. Gup
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SOUTH CAROLINA

Charleston	Beth Elohim	Jacob S. Raisin
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TENNESSEE

Chattanooga	Mizpah	Abraham Holzberg
Knoxville	Beth El	Jerome Mark
Memphis	Children of Israel	William H. Fineshriber
Nashville	Vine St. Temple	Richard M. Stern

TEXAS

Austin	Beth Israel	Nathan E. Barasch
Dallas	Emanuel	David Lefkowitz
El Paso	Mt. Sinai	Martin Zielonka
Fort Worth	Beth El	Harry A. Merfeld
Galveston	B'nai Israel	Henry Cohen
Houston	Beth Israel	Henry Barnston
	Adath Yeshurun	Wolff Willner
Marshall	Moses Montefiore	Abraham I. Shinedling
San Antonio	Beth El	Samuel Marks
Tyler	Beth El	Sidney S. Tedesche
Waco	Rodef Sholom	Maurice Faber
Wichita Falls	Temple Israel	Wolfe Macht David Goldberg

LIST OF MEMBERS

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UTAH

<i>City</i>	<i>Congregation</i>	<i>Rabbi</i>
Salt Lake City	B'nai Israel	William Rice

VIRGINIA

Norfolk	Ohef Sholom	Louis D. Mendoza
Richmond	Beth Ahabah	Edward N. Calisch

WASHINGTON

Seattle	Temple De Hirsch	Samuel Koch
Spokane	Emanuel	Julius Leibert

WEST VIRGINIA

Charleston	B'nai Israel	David M. Rosenbaum
Huntington	Ohef Sholom	Abraham Feinstein
Wheeling	L'Shem Shamayim	Hyman Iola

WISCONSIN

Milwaukee	Emanuel	Samuel Hirshberg
	B'nai Jeshurun	Charles S. Levi
		Simon Peiser

CANADA

Montreal	Emanu-El	Nathan Gordon
Toronto	Holy Blossom	Max C. Merritt
		Barnet R. Brickner

ENGLAND

London	Honorary Member	Claude G. Montefiore
	Liberal Jewish Synagog	Israel I. Mattuck

DENMARK

Copenhagen		Jacob Melziner
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PALESTINE

Jerusalem		Judah L. Magnes
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CONFERENCE PUBLICATIONS

Union Prayer Book, Volumes I and II. (Revised).
Union Haggadah for Passover Eve.
Union Hymnal.
Prayers for Private Devotion.
Sermons by American Rabbis.
Yearbook, Volumes I-XXXII.
Holiday Sermons (annual publication).
Index of Yearbook, Vols. I-XXV, XXVI-XXX.
Ministers' Handbook.
Why the Bible Should Not be Read in the Public Schools.

REPRINTS

(For Free Distribution)

The Sabbath Commission, Jacob Voorsanger (XII, 103).
Theological Aspects of Reform Judaism, Max L. Margolis (XIII, 185).
Assyriology and the Bible, Kaufman Kohler (XIII, 103).
Samuel Holdheim, David Philipson (XVI, 165).
A Plan for Co-operative Work in Collecting Material for Encyclopedic Studies in Jewish History and Literature and Supplementary Explanations, Gotthard Deutsch (XVI, 241).
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Moses Hayyim Luzzatto, Isaac Landman (XVII, 187).
Sampson Raphael Hirsch, Max Heller (XVIII, 179).
The Significance of the Bible for Reform Judaism in the Light of Modern Scientific Research, Julian Morgenstern (XVIII, 217).
Crescas and Spinoza, David Neumark (XVIII, 277).
David Einhorn, Kaufman Kohler (XIX, 215).
Intermarriage, Historically Considered, Ephraim Feldman (XIX, 271).
Mixed Marriages, Samuel Schulman (XIX, 308).
Religion and the Social Evil, Henry Berkowitz (XX, 229).
The Reform Movement Before Geiger, Jacob S. Raisin (XX, 197).
Abraham Geiger, the Reformer, David Philipson (XX, 247).
The Liberal Movement in English Jewry, Claude G. Montefiore (XX, 176).
Ludwig Philippson, Joseph S. Kornfeld (XXI, 149).
Leopold Loew, Julius Rappaport (XXI, 213).
Leopold Stein, Harry W. Ettelson (XXI, 306).
The Problem of Ethical Instruction in the Public School, Tobias Schanfarber (XXI, 241).

The Attitude of Judaism Toward Christian Science, Maurice Lefkovits (XXII, 300).

The Ethics of the Halakah, Jacob Z. Lauterbach (XXIII, 249).

Jewish Music Historically Considered, Jacob Singer (XXIII, 232).

The Place of the Jew in a Racial Interpretation of the History of Civilization, Max Heller (XXIII, 304).

Archaeological Research in Bible Lands, Abraham S. Anspacher (XXIII, 363).

The Significance of the Agada, Hyman G. Enelow (XXIV, 263).

The Use of Stories in Religious School Work, Isaac E. Marcuson (XXIV, 346).

The Principles and Achievements of the Central Conference of American Rabbis, David Philipson (XXIV, 189).

Review of Yahuda's "Bahja ibn Paquda," Israel Bettan (XXIV, 30).

The Foundations of Israel's History, Julian Morgenstern (XXV, 221).

Character Building, A Symposium (XXV, 300).

Judaism and Social Justice, Historically Considered, Abraham Cronbach (XXV, 415).

Max Lilienthal, David Philipson (XXV, 191).

Samuel Hirsch, Maurice Lefkovits (XXV, 174).

Review of Elbogen's "Der juedische Gottesdienst," Jacob H. Kaplan (XXV, 403).

How Can the Personal Side of Religion be Cultivated in the Jewish Child? A Symposium (XXVI, 224).

The Philosophy of Henri Bergson and Judaism, Lee J. Levinger (XXVI, 269).

The Synagog and the Philanthropies, Max C. Currick (XXVI, 314).

Lex Talionis, Joel Blau (XXVI, 336).

The Prayers of the Apocrypha, Sidney S. Tedesche (XXVI, 376).

Methods of Religious Instruction in Secular Schools (XXVI, 399).

Freedom of the Will in Talmudic Literature, Louis L. Mann (XXVII, 301).

Love, Human and Divine, Samuel S. Cohon (XXVII, 244).

Heinrich Graetz, Gotthard Deutsch (XXVII, 338).

James K. Gutheim, Max Heller (XXVII, 365).

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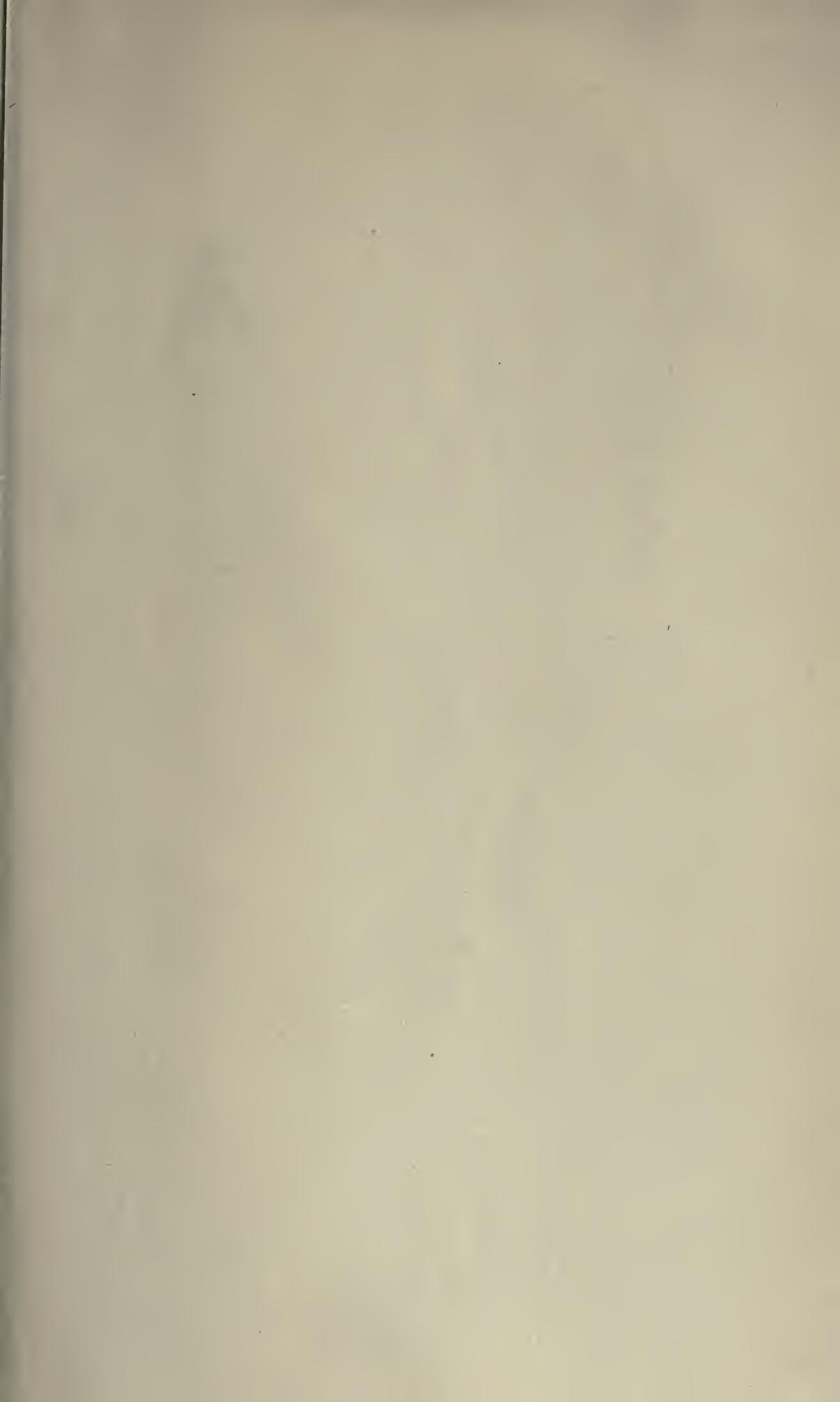
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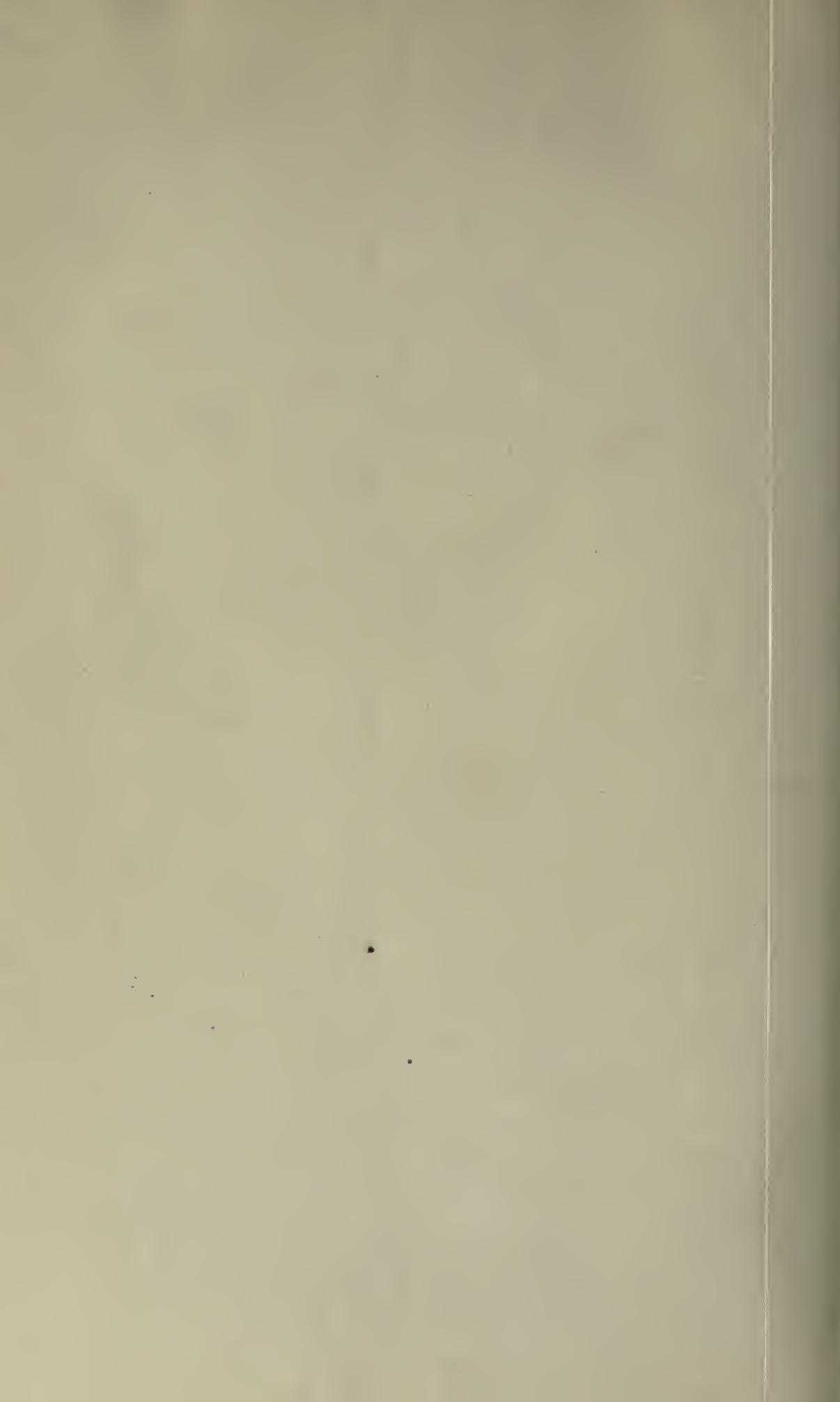
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